Central Conference of American Rabbis

YEARBOOK
VOLUME XXVI
WILDWOOD, N. J.
1916

CENTRAL CONFERENCE OF AMERICAN RABBIS

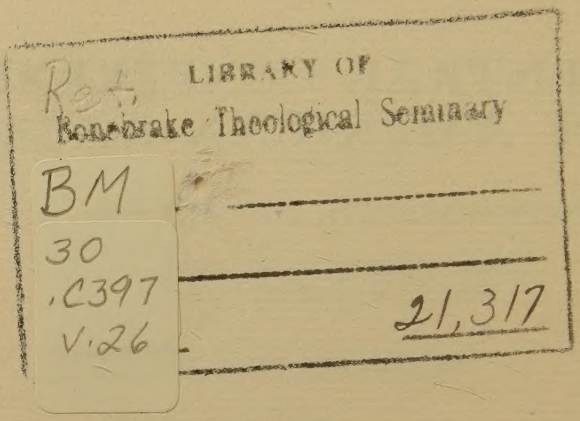
TWENTY-SEVENTH ANNUAL CONVENTION

JUNE THIRTIETH TO JULY SEVENTH
NINETEEN HUNDRED AND SIXTEEN

WILDWOOD, NEW JERSEY

VOLUME XXVI

EDITED BY RABBI ISAAC E. MARCUSON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Mayer, Eli, Jewish Literature

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Revision of Union Prayer Book

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Survey of Jewish Religious Conditions—Special Commission

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Sale, Samuel
Stolz, Joseph
Tintner, Benjamin A.
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Zepin, George

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Lewis, Harry S.
Philipson, David
Philo, Isador E.
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Witt, Louis

(b) Dependents, Defectives and Delinquents

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Stolz, Joseph

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Tarshish, Jacob

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PROGRAM

FRIDAY EVENING, JUNE 30TH

Opening Prayer—Rabbi Henry Barnstein.
Reading of Service—Rabbi Jacob Tarshish.
Conference Lecture—Rabbi Jacob Singer.
Benediction—Rabbi Gotthard Deutsch.

SATURDAY MORNING, JULY 1ST

Opening Prayer—Rabbi Charles S. Levi.
Reading of Sabbath Service—Rabbi Meyer Lovitch.
Reading of Torah—Rabbi David Klein.
Sermon, Prophetic Preaching—Rabbi Alexander Lyons.
Benediction—Rabbi Max Heller.

SATURDAY AFTERNOON

Reading of Selections from the Talmud, Tractate *Gittin*, bearing on the report of the Commission on the Harmonization of Jewish and Civil Laws of Marriage and Divorce—Rabbi Jacob Z. Lauterbach.

SATURDAY EVENING

Opening Prayer—Rabbi Maurice H. Harris.
Address of Welcome—Hon. J. Thompson Baker.
Response—Rabbi Louis Grossmann.
President's Message—Rabbi William Rosenau.
Memorial Resolutions:
Rabbi Max Samfield—Rabbi Louis Witt.
Rabbi Meyer Elkin—Rabbi Harry W. Ettelson.
Rabbi Meyer Noot—Rabbi Marcus Salzman.
Rabbi Jacob Bloch—Rabbi Jonah B. Wise.
Rabbi Solomon Schechter—Rabbi Samuel Schulman.
Kaddish and Benediction—Rabbi Joseph Stolz.

SUNDAY MORNING, JULY 2ND

Opening Prayer—Rabbi Bernard Sadler.
Roll Call.
Reports:
- President—Rabbi William Rosenau.
- Recording Secretary—Rabbi Max J. Merritt.
- Corresponding Secretary—Rabbi Isaac Landman.
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- Investment Committee—Rabbi Abram Simon.
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- Relief Fund—Rabbi Joseph Stolz.
- Superannuated Ministers' Fund—Rabbi Joseph Stolz.
- Publications Committee—Rabbi Leo M. Franklin.
- Board of Editors—Rabbi David Philipson.
- Yearbook Editor—Rabbi I. E. Marcuson.
- Curator of Archives—Rabbi Henry Englander.
- Summer Services—Rabbi Tobias Schanfarber.
- Holiday Sermon Pamphlet—Rabbi Samuel Hirshberg.
- Contemporaneous History—Rabbi Gotthard Deutsch.

SUNDAY EVENING

Reports:
- Contemporaneous History—Continued—Rabbi Gotthard Deutsch.
- Religious and Ethical Instruction in Secular Schools—Rabbi Louis Wolsey.

MONDAY MORNING, JULY 3RD

RELIGIOUS EDUCATION DAY

Opening Prayer—Rabbi Aaron L. Weinstein.
Symposium:
- How can the Personal Side of Religion be Cultivated in the Jewish Child?
  - Introduction, The Importance and General Scope of the Subject—Rabbi Henry Berkowitz.
  - Methods to be Employed in the Home—Rabbi Abram S. Isaacs.
  - How the Communal and Social Life May be Made to Help—Rabbi Abba H. Silver.
  - How the Pulpit and Rabbinical Administration May Help—Rabbi Marcus Salzman.

Application of Public School Methods in the Organization Management of the Religious School—Mr. Benjamin Veit, Supt. Public Schools of Brooklyn, N. Y.

Religious School Architecture and Equipment—Mr. Albert S. Gottlieb.

Report:

Descriptive Catalog—Rabbi George Zepin.

MONDAY AFTERNOON

Round Table:

The Practical Problems of the Ministry—Rabbi Stephen S. Wise.

Discussion:

Rabbi Maurice H. Harris.

Rabbi Sol L. Kory.

MONDAY EVENING

Report:

Religious and Ethical Instruction in Secular Schools—Rabbi Louis Wolsey.

TUESDAY MORNING, JULY 4TH

Opening Prayer—Rabbi Chas. J. Freund.

Reports:

Cooperation with National Organizations—Rabbi William Rosenau.

Special Committee on Peace Resolution—Rabbi David Philipson.

TUESDAY AFTERNOON

Address:

Pontifex Maximo—Hon. David Lubin.

Paper:

The Philosophy of Henri Bergson and Judaism—Rabbi Lee J. Levinger.

Discussion:

Rabbi Louis L. Mann.

Rabbi Marius Ranson.

WEDNESDAY MORNING, JULY 5TH

Opening Prayer—Rabbi David Marx.
Reports:
Systematic Jewish Theology—Rabbi Samuel Schulman.
Revision of Union Prayer Book—Rabbi David Philipson.
Advisory Board of Hebrew Union College—Rabbi Hyman G. Enelow.
Ministers' Handbook—Rabbi William Rosenau.
Arbitration—Rabbi Henry Berkowitz.
Model Constitution—Rabbi Louis Witt.
Commission on Marriage and Divorce—Rabbi Abram Simon.
Special Committee on Wise Centenary—Rabbi Joseph Krauskopf.
Responsa—Rabbi Kaufman Kohler.

WEDNESDAY EVENING

Reports:
Steinschneider Centenary—Rabbi Solomon B. Freehof.
Survey of Jewish Religious Conditions—Rabbi Maurice H. Harris.
Synagog Music—Rabbi Nathan Stern.
Jews of Other Lands—Rabbi Louis Grossmann.
Paper:
Relationship of the Synagog and the Philanthropies—Rabbi Max C. Currick.
Discussion:
Rabbi Emil W. Leipziger.

THURSDAY MORNING, JULY 6TH

Opening Prayer—Rabbi Edward N. Calisch.
Paper:
Lex Talionis—Rabbi Joel Blau.
Discussion:
Rabbi Felix A. Levy.
Reports:
Tracts—Rabbi Julian Morgenstern.
Religious Work in Universities—Rabbi Leo M. Franklin.
Church and State—Rabbi Joseph S. Kornfeld.
Social and Religious Union—Rabbi J. Leonard Levy.

THURSDAY AFTERNOON

Reports:

- Synagog and Industrial Relations—Rabbi Horace J. Wolf.
- Executive Clerk—Rabbi Leo M. Franklin.
- Dependents, Defectives and Delinquents—Rabbi Louis Bernstein.

Paper:

- Prayers of the Apocrypha—Rabbi Sidney S. Tedesche.

FRIDAY MORNING, JULY 7TH

Opening Prayer—Rabbi Abraham Cronbach.
Reports:

- Auditing—Rabbi Isaac E. Marcuson.
- Thanks—Rabbi Samuel N. Deinard.
- President's Message—Rabbi Hyman G. Enelow.
- Resolutions—Rabbi Charles S. Levi.

Amendments to Constitution.
Report of Committee on Nominations—Rabbi Henry Berkowitz.
Election of Officers.
Closing Prayer and Benediction—Rabbi Kaufman Kohler.

PROCEEDINGS

The Twenty-Seventh Annual Convention of the Central Conference of American Rabbis was opened with divine services at Wildwood, N. J., Friday evening, June 30, 1916, at 8:30 o'clock.

The opening prayer was delivered by Rabbi Henry Barnstein.

The evening service for the Sabbath from the Union Prayer Book was read by Rabbi Jacob Tarshish. The Conference lecture was delivered by Rabbi Jacob Singer (Appendix B), and the benediction by Rabbi Gotthard Deutsch.

The responses were sung by a choir composed of members of the Conference.

SATURDAY MORNING, JULY 1ST

The Conference assembled for divine services. The opening prayer was delivered by Rabbi Charles S. Levi. The Sabbath morning service from the Union Prayer Book was read by Rabbi Meyer Lovitch. Rabbi David Klein read the weekly portion from the Torah. The Conference sermon was preached by Rabbi Alexander Lyons (Appendix C). The benediction was pronounced by Rabbi Max Heller.

SATURDAY AFTERNOON

A Talmudic discussion (*Shiur*), dealing with the problem of the Talmudic attitude toward a bill of divorce issued by a non-Jewish court and also with the Talmudic law relating to a bill of divorce issued under duress, was led by Rabbi Jacob Z. Lauterbach. The discussion was participated in by Rabbis Kohler, Schulman, Heller, Simon, Deutsch and Cohon. The

passages expounded and discussed were Talmud Babli, Tractate *Gittin,* 10 b-11 b and 88 b.

SATURDAY EVENING

The convention was called to order in the Hunt Auditorium on Saturday evening at 8:30 o'clock, with the President, Rabbi William Rosenau, in the Chair.

The opening prayer was delivered by Rabbi Maurice H. Harris. An address of welcome was delivered by the Hon. J. Thompson Baker, Mayor of Wildwood, N. J., and was responded to by Rabbi Louis Grossmann, Vice-President of the Conference.

The annual message of the President was read (Appendix A) and, upon motion, was referred to the Committee on President's Message to be appointed during the convention.

Memorial resolutions in honor of Rabbi Max Samfield were read by Rabbi Witt; in memory of Rabbi Meyer Elkin, by Rabbi Ettelson; in memory of Rabbi Meyer Noot, by Rabbi Salzman. Resolutions in memory of Rabbi Jacob Bloch, prepared by Rabbi Jonah B. Wise, were, in his absence, read by Rabbi Landman (Appendix D). A memorial address in memory of Rabbi Solomon Schechter was delivered by Rabbi Schulman (Appendix E). These memorial resolutions were adopted by a rising vote.

Kaddish was recited by all the members of the Conference in memory of their departed colleagues.

The benediction was pronounced by Rabbi Joseph Stolz.

SUNDAY MORNING, JULY 2ND

The Conference convened in the Assembly Hall, the President, Rabbi William Rosenau, in the Chair.

The opening prayer was delivered by Rabbi Sadler. To the roll call, the following one hundred and nineteen members answered present during the course of the convention:

Abels, Moses J.
Barnstein, Henry
Berkowitz, Henry
Bernstein, Louis

Bettan, Israel
Blau, Joel
Bloom, I. Mortimer
Bottigheimer, Seymour G.
Brav, Louis
Brill, Abram
Calisch, Edward N.
Cantor, Hyman B.
Cohen, Henry
Cohen, Simon
Cohen, Simon R.
Cohon, Samuel S.
Cronbach, Abraham
Currick, Max C.
Deinard, Samuel N.
Deutsch, Gotthard
Elzas, Barnett A.
Enelow, Hyman G.
Ettelson, Harry W.
Feuerlicht, Morris M.
Fichman, David
Fineshriber, William H.
Fischer, Henry M.
Foster, Solomon
Fox, G. George
Frank, Julius
Franklin, Leo M.
Franklin, Harvey B.
Freehof, Solomon B.
Freund, Charles J.
Friedlander, Joseph
Friedman, William S.
Frisch, Ephraim
Goldenson, Samuel H.
Goldenstein, Raphael P.
Goldstein, Sidney E.
Gross, Louis D.
Grossmann, Louis
Grossmann, Rudolph
Halprin, Julius
Harris, Maurice H.
Hausmann, Gustav N.
Heller, James G.
Heller, Max
Hevesh, Joseph
Hirschberg, Abram
Holzberg, Abraham
Isaacs, Abram S.
Jacobson, Moses P.
Kaplan, Israel L.
Kaplan, Jacob H.
Klein, David
Koch, Samuel
Kohler, Kaufman
Kornfeld, Joseph S.
Kory, Sol L.
Krass, Nathan
Krauskopf, Joseph
Krohngold, Jacob P.
Landman, Isaac
Lauterbach, Jacob Z.
Lazaron, Morris S.
Lefkowitz, David
Leipziger, Emil W.
Levi, Charles S.
Levinger, Lee J.
Levy, Clifton Harby
Levy, David
Levy, Felix A.
Lovitch, Meyer
Lyons, Alexander
Mann, Louis L.
Marcuson, Isaac E.
Marx, David
Mayer, Harry H.
Mazure, M. M.
Merfeld, Harry A.
Merritt, Max J.
Morgenstern, Julian
Moses, Isaac S.
Newfield, Morris
Philipson, David
Philo, Isador E.
Pollak, Jacob B.
Raisin, Jacob S.
Raisin, Max
Ranson, Marius
Rhine, A. B.
Rosenau, William
Rosenberg, Adolf

Rothstein, Leonard J.
Rubenstein, Charles A.
Rypins, Isaac L.
Sadler, Bernard
Salzman, Marcus
Schulman, Samuel
Schwartz, Samuel
Sessler, M.
Silver, Abba Hillel
Silverman, Joseph
Simon, Abram
Singer, Jacob
Solomon, George
Stern, Nathan
Stern, Richard M.
Stolz, Joseph
Tarshish, Jacob
Tedesche, Sidney S.
Tintner, Benjamin A.
Weinstein, Aaron L.
Wise, Stephen S.
Witt, Louis
Wolf, Horace J.
Wolsey, Louis
Zepin, George

Greetings and congratulations were read from Rabbis Montague N. A. Cohen, J. Feuerlicht, William H. Greenburg, Moses J. Gries, Samuel Hirshberg, Louis J. Kopald, Morris S. Lazaron, J. Leonard Levy, Isidore Lewinthal, Alfred G. Moses, Tobias Schanfarber, B. A. Tintner, Jonah B. Wise, Martin Zielonka and from the National Federation of Temple Sisterhoods and the Hebrew Sheltering and Immigrant Aid Society.

The report of the President, Rabbi William Rosenau, was then read.

REPORT OF THE PRESIDENT

To the Central Conference of American Rabbis,

GENTLEMEN: Your President begs leave to report the following action taken by him in the transaction of the business of the Conference during the year 1915-16.

In accordance with the resolution passed at the convention held in Charlevoix, your President addressed a letter to the members of the Conference, asking them to speak in one of their sermons during the fall holidays of 1915 of the suffering of our coreligionists in warring countries, to plead for generous contributions to the fund of the American Jewish Relief Committee and for our members to make personal contributions to a special fund to be forwarded to Dr. Kaminka of Vienna and to be used by him for the benefit of impoverished and suffering rabbis and other Jewish scholars.

At the Executive Board meeting, held in Cincinnati, October, 1915, the appointments of the several committees and commissions of the Conference were made with the ratification of said Board. Several changes have since then been necessary in consequence of the failure of

members to serve. One of these changes is in the Chairmanship of the Committee on Church and State. Rabbi Gries, finding it impossible to serve, was succeeded by Rabbi Kornfeld. The other is in the Chairmanship of the Special Commission on Jews of Other Lands. Rabbi Louis Grossmann was appointed in place of Rabbi Krauskopf who could not accept the office.

The Joint Commissions on Religious Work in Universities and on Tracts, authorized by the Conference in conjunction with the Union of American Hebrew Congregations, were duly called into existence.

Your President attended the meeting of the Presidents of Jewish National Organizations held in Hotel Astor, New York, October 3 and convened by Adolf Kraus, Esq., President of the Independent Order of B'nai B'rith for the purpose of the exchange of views between the representatives of the American Jewish Committee and the Jewish Congress Organization Society.

Having learned of the death of Solomon Schechter, President of the Jewish Theological Seminary of America, your President sent the bereaved family a message of condolence in the name of the Conference and, as your representative, attended the funeral of that lamented scholar, November 21, 1915.

Your President attended the meeting convened at Carnegie Hall, New York, December 21, by the American Jewish Relief Committee and addressed the same as the representative of the Conference, and, on January 4, issued a letter to the members of the Conference, asking them to cooperate with the American Jewish Relief Committee in securing, in their respective communities, subscriptions to make up the contemplated Five Million Dollar fund.

Another letter was issued asking the co-operation of our members in observing January 27, proclaimed by the President of the United States as Jewish Relief Day.

In accordance with the resolution that an index of the twenty-five volumes of the Yearbook of the Central Conference of American Rabbis be issued, and with a subsequent vote of the Executive Board taken by means of the mails, Rabbi Marcuson was engaged to prepare said index, $150.00 and editorial expenses being agreed upon as the maximum compensation to be paid Rabbi Marcuson for all the work the preparation of the index involved. The index is now completed and in circulation.

As last year, Rabbi Isaac E. Marcuson has again kindly volunteered to audit the books and accounts of our financial officers this year, while Rabbi Frisch has again consented to audit the stock of the Conference publications with our sales agent, the Bloch Publishing Company.

The contract for the Yearbook containing the proceedings of the Conference of 1916 has been awarded to Messrs. C. J. Krehbiel & Company of Cincinnati, the lowest bidders.

In view of the excellent work done by the editor of the Yearbook, Volume XXV, your President took a vote of the members of the Executive Board, with a view of reengaging Rabbi Isaac E. Marcuson to edit the Yearbook of 1916. The Executive Board voted to reengage Rabbi Marcuson with a compensation for the work not to exceed $250.00 and editorial expenses, corresponding to his agreement with the Conference as editor of the Yearbook for 1915.

The contract with our sales agent, the Bloch Publishing Company of New York, was revised in some minor details and duly signed by the Bloch Publishing Company and two of your Executive officers.

As your representative your President spoke at the following functions:

The Lilienthal celebration of Congregation Bene Israel, Cincinnati, October 15, 1915.

The dedication of Temple B'nai Jeshurun, Newark, N. J., December 4, 1915.

The Sixtieth Anniversary celebration of the Washington Hebrew Congregation, Washington, D. C., December 5, 1915.

The dedication of Temple Israel, Hazelton, Pa., February 13, 1916.

The dedication of the Temple of Congregation Children of Israel, Memphis, Tenn., May 20, 1916.

The seventy-fifth anniversary celebration of Congregation Beth Ahabah and the twenty-fifth anniversary of the ministry of Rev. Dr. Edward N. Calisch, Richmond, Va., May 27, 1916.

In order to relieve the Corresponding Secretary of a great part of the burden which his office entails, much of the correspondence of the Conference was done by the President.

Several of your President's predecessors have proposed to the Executive Board the earnest consideration of employing a paid executive secretary for the Conference, to whom might be assigned all the work entailed by the office of the Recording Secretary and by that of the Corresponding Secretary, the editorial task connected with the Yearbook, all routine business of the Conference and such other work which may arise with the growth of the Conference and which may be delegated to him. Such a secretary might be more or less permanent. Greatly honored as the executive officers feel with the trust reposed in them and anxious as they are to render service to the Conference in the furtherance of its aims, it is not fair to them to encroach upon their time and to tax their strength to the extent to which this is done at present.

Let me, therefore, in closing, recommend that a Committee of I five be appointed at this convention to study the question of engaging a paid secretary, and to report its recommendation before the close of this convention.

Respectfully submitted,

WILLIAM ROSENAU, *President*

The report was received and referred to the Committee on President's Message, to be appointed during the session.

Rabbi Charles S. Levi—The change introduced last year and followed so excellently this year whereby the President presented his activities in a report independent of his message is such a praiseworthy one that I feel it would be a distinct loss to the Conference were it not made a permanent feature of our proceedings. I, therefore, move that the first report to be presented to the Conference at each convention be that of the President setting forth the activities of his office during the year.

The motion was unanimously adopted.

The President appointed Rabbi Isaac E. Marcuson to act as Assistant Recording Secretary during the convention.

The President announced the Press Committee (p. 16).

The report of the Recording Secretary, Rabbi Max J. Merritt, was read.

REPORT OF THE RECORDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: Since the last convention, held in Charlevoix, June 29 to July 6, 1915, the Executive Board of the Conference held three meetings; Charlevoix, July 6, 1915; Cincinnati, October 12-13, 1915, and Wildwood, New Jersey, June 30, 1916, at which the following business was transacted.

A new contract with the Bloch Publishing Co. was ratified and signed by the officers of the Conference.

Dr. Gotthard Deutsch was authorized to collate the statistics of Jews participating in the present war and to incorporate the results in his report on Contemporaneous History and the sum of $50 was appropriated to enable him to do the work.

Twenty-five dollars was appropriated for the purchase of five copies of Eisenstein's *Ozar Midrashim.*

Fifty dollars was appropriated for the purchase of *Mekitze Nerdamim.*

Rabbi Louis Grossmann was authorized to write the holy day notices for this year.

It was ordered that the fund contributed by the members of the Conference for the relief of rabbis in the war zone be forwarded to Dr.

Kaminka, through Mr. Felix A. Warburg, with instruction that it be applied specifically to the relief of rabbis.

The five appointees of the Conference to the Joint Commissions on Tract and Relief Funds were approved.

It was also ordered that the Conference Representatives on the Joint Tract Commission be given power to act on the use of the tract funds in the treasury, to take steps for the collection of tract funds in the future and be authorized to reprint old pamphlets.

It was ordered that 5,000 copies each of Vol. I and II of the Union Prayer Book be printed and the contract awarded to the lowest bidder.

It was ordered that 3,000 copies of the Haggadah be printed under the same conditions.

The request of the Department of Synagog and School Extension, that it be permitted to print in cheap bulletin form the English portions of the Sabbath evening and morning services, together with selections from the new hymnal, for distribution to summer congregations, was granted; this compilation was to be approved by the Chairman of the Publications Committee.

It was decided that this cheap bulletin edition be gotten out in sufficient numbers to supply the public and penal institutions where social service work is being done.

The binding of 5,000 hymnals by the J. F. Tapley Co. was ordered.

It was decided that a small group of the Joint Commission on Students' Welfare, namely, the three members living in the neighborhood of Cincinnati, be considered an executive committee to meet and do the preliminary work and to send out reports to distant members for correction and suggestion, and that the expenses of the members serving on this executive committee be paid.

Three hundred copies of the Union Prayer Book were loaned to Rabbi Lyons of Brooklyn, to aid him in the effort to introduce the Union Prayer Book in his congregation. Forty-five old hymnals were, upon request, presented to Rabbi Lewis for use in public institutions. Twelve copies of the Union Prayer Book containing the Sabbath evening and morning service were, upon request, granted to Rabbi Zepin for use in the Jeffersonville Reformatory. Twelve copies of the Union Prayer Book containing the Sabbath evening and morning service were, upon request, granted to Rabbi Martin A. Meyer for use in small California communities where congregations are being organized.

Rabbi David Lefkowitz's memorandum of a new library of books relating to the problem of the Bible in the public schools, was referred to the chairman of the Committee on Church and State, with power to act. The Executive Board approved of the suggestion to re-edit the old pamphlet on Why the Bible Should Not Be Read in the Public Schools, papers on the various plans, Gary, Colorado, Dakota, etc., to be added.

It was voted that the Conference pay for the printing of the addi-

tional thirty pages added by Rabbi Morgenstern to his paper read before the Charlevoix Convention, these pages having been added to meet criticism made from the floor.

It was voted that the Conference prepare and send out each year holiday calendars with the holidays scheduled five years in advance; that a list of university and college presidents and superintendents of schools be compiled and that the calendars be sent to them with a letter, in the nature of a personal note, calling attention to the dates of the Jewish holidays and requesting that examinations on these days be avoided, if possible, and if not possible, asking that special examinations for Jewish students be arranged for.

The following action was taken on resolutions and recommendations of reports presented at the Charlevoix convention and referred to the Executive Board. With reference to the publishing of a descriptive catalog of all Religious School literature, Rabbi Zepin was appointed chairman of a committee for the preparation of such a catalog. Seven sub-editors were appointed, each to have charge of a special department and each sub-editor to be assisted by a committee of his own. The sub-editors and their special departments are as follows: Rabbi Max Heller, Reference Literature; Rabbi Abram Simon, Educational Philosophy; Rabbi George Zepin, Text Books; Rabbi Harry W. Ettelson, Juvenile Literature; Rabbi Isaac Landman, Jewish History; Rabbi Gerson B. Levi, Jewish Religion; Rabbi Eli Mayer, Jewish Literature.

The Executive Board endorsed the recommendation for the establishment of teachers' colleges and ordered that it be referred to the Union of American Hebrew Congregations.

Rabbi Isaac E. Marcuson was appointed editor of the Yearbook for the ensuing year and was also authorized to prepare an index of the first twenty-five volumes of the Yearbook.

It was decided that copies of Yearbooks of the Conference be presented only to students of the Senior Class of the Hebrew Union College, on request.

The contract for the printing of 500 copies of the index was awarded to the lowest bidder, the Bacharach Press of Cincinnati. The contract for the Yearbook of 1916 was awarded to C. J. Krehbiel & Co. of Cincinnati, the lowest bidder.

Rabbis Gerson B. Levi, Clifton H. Levy and Abraham B. Rhine were re-admitted to membership.

The following were elected to membership in the Conference: Louis Brav, Raleigh, N. C.; Hyman B. Cantor, Wichita, Kansas; Simon Cohen, Greensboro, N. C.; Harvey B. Franklin, Stockton, Cal.; Raphael P. Goldenstein, Pine Bluff, Ark.; Joseph I. Gorinkle, Mt. Vernon, N. Y.; James G. Heller, Philadelphia, Pa.; Abraham Holzberg, Davenport, Iowa; Jacob P. Krohngold, Lexington, Ky., Harry

A. Merfeld, Greenville, Miss.; Leo Reich, Cleveland, O.; Richard M. Stern, New Rochelle, N. Y.; Samuel G. Thurman, St. Louis, Mo.

It was decided that, in the future, all applications for membership in the Conference shall be submitted to the Executive Board on a prepared printed form, stating courses followed, professional training, academic institutions attended and other data, and the editor of the Yearbook was requested to draft such an application form and present it to the October session of the Executive Board.

Respectfully submitted,

MAX J. MERRITT, *Recording Secretary*

The report was received with thanks and adopted.

The report of the Corresponding Secretary, Rabbi Isaac Landman, was read.

REPORT OF THE CORRESPONDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: Your Corresponding Secretary begs leave to report as follows:

The work of your Secretary was considerably expedited by the aid and cooperation of the President and Executive Board.

A canvass was made by the office for donations to the special fund voted by the last convention for the relief of rabbis and teachers in the war zone.

There were issued from June 7, 1915, to June 9, 1916, 194 vouchers, totaling $13,439.18; excluding the voucher for $4,000, which was the transfer of certificates of deposit and the voucher for $216.75, the transfer of the general account from Detroit to Washington, the disbursements of the Conference, in all its branches, were $9,222.43. The Secretary's office was conducted at a cost of $52.80. An itemized report of all transactions has been submitted to the auditor.

Your Secretary has no recommendations to present.

Respectfully submitted,

ISAAC LANDMAN, *Corresponding Secretary*

The report was received with thanks and referred to the Auditing Committee.

The report of the Treasurer, Rabbi Abram Simon, was presented:

REPORT OF THE TREASURER

To the Central Conference of American Rabbis,

GENTLEMEN: Although the books were transferred to me on August 15, 1915, my report covers the entire fiscal year from June 10, 1915, to June 10, 1916. We have on our roll at present 224 members; of these two are honorary and eight are exempt from dues. We elected ten new members and re-instated three, suspended two and lost by death four. Thirty-two members owe dues for one year, eleven for two years, and four for three years; one hundred and sixty-nine have paid up to date.

Herewith is appended a complete account of the various funds, showing that our present total resources amount to $44,436.42. These funds are distributed as follows:

Bond and Mortgage Guarantee Co., N. Y., Mortgage at 4½%	$25,000.00
Security Trust Co., Detroit, Mich. (Two Certificates of Deposit at 4%)	4,000.00
Union Trust Co. of Maryland, Baltimore, Md. (One Certificate of Deposit at 4%)	8,000.00
Federal National Bank of Washington, D. C. (Commercial Account)	5,121.40
Second National Bank of Washington, D. C. (Savings Account at 3%)	2,315.02
	$44,436.42

You will notice that I have carried a larger amount in the Commercial account than is customary, awaiting during the past year a request from the Joint Tract Commission for the sum of $2,817.73 which was in the Tract fund. This money will, therefore, be charged to next year's account. The Tract fund contributions of $92 for the year 1916 were turned over to the Tract Commission on April 12, 1916. It will be seen that a comparison of our total resources of a year ago with the present figures indicates that the income of the Conference exceeded expenditures by $5,207.79 during the year.

In addition to these sums, the Treasurer received from individual members of the Conference, $214.50, from the Hebrew Union College Alumni, $100; from the Central Conference of American Rabbis, $500; which entire sum of $814.50 was transmitted through the American Jewish Relief Committee to Dr. Kaminka of Austria for the relief of rabbis and teachers suffering in the war zone. A detailed report of receipts and expenditures is appended.

All of which is respectfully submitted,

ABRAM SIMON, *Treasurer*

TREASURER'S REPORT

Receipts

Cash on hand, June 10, 1915	$ 6,228.63	
Dues	980.00	
Relief Fund	1,621.00	
Tract Fund	117.00	
Publication Fund	9,659.25	
Interest	1,602.93	
H. U. C. Alumni	100.00	
War Relief Fund	214.50	
Total Receipts	$20,523.31	$20,523.31

Disbursements

General Expenses	$ 2,518.29	
Relief Fund	900.00	
Tract Fund	160.50	
Publication Account	5,508.10	
Transfer to Certificate of Deposit	4,000.00	
	$13,086.89	
Cash on hand, June 10, 1916	7,436.42	
	$20,523.31	$20,523.31

STATEMENT OF GENERAL FUND

Receipts

Balance on hand, June 10, 1915	$ 8,463.21	
One-Half Dues	490.00	
Interest	235.78	
H. U. C. Alumni	100.00	
War Relief Fund	214.50	
Total Receipts	$ 9,503.49	$ 9,503.49

Disbursements

General Expense	$ 2,518.29	$ 2,518.29
Balance on hand, June 10, 1916		$ 6,985.20

STATEMENT OF RELIEF FUND

Receipts

Balance on hand, June 10, 1915	$ 2,904.19	
One-Half Dues	490.00	
Interest	1,367.15	
Donations	1,621.00	
Total Receipts	$ 6,382.34	$ 6,382.34

Disbursements

Pension Account	$ 900.00	$ 900.00
Balance on hand, June 10, 1916		$ 5,482.34

STATEMENT OF TRACT FUND

Receipts

Balance on hand, June 10, 1915	$ 2,861.23	
Donations	117.00	
Total Receipts	$ 2,978.23	$ 2,978.23
Disbursements	160.50	160.50
Balance on hand, June 10, 1916		$ 2,817.73

STATEMENT OF DUES

Receipts

Dues from Members	$ 980.00	$ 980.00

Disbursements

Relief Fund	$ 490.00	
General Fund	490.00	
	$ 980.00	$ 980.00

STATEMENT OF PUBLICATION FUND

Receipts

Publications	$ 9,659.25

Disbursements

Publication Expenses	$ 5,508.10
Balance	$ 4,151.15

STATEMENT OF INTEREST ACCOUNT

Receipts

Interest on Mortgage	$ 1,125.00	
Interest on Certificates of Deposit	369.01	
Interest on Savings Account	108.92	
Total Receipts	$ 1,602.93	$ 1,602.93

Disbursements

Relief Fund	$ 1,367.15	
General Fund	235.78	
	$ 1,602.93	$ 1,602.93

SUMMARY OF FUNDS

Balance on hand, June 10, 1916:		
General Fund	$ 6,985.20	
Publication Fund	4,151.15	
Relief Fund	5,482.34	
Tract Fund	2,817.73	
	$19,436.42	$19,436.42

TOTAL RESOURCES, JUNE 10, 1916

Bond Mortgage Guarantee Trust Co.; New York	$25,000.00
Security Trust Co., Detroit, Mich. (Two Certificates of Deposit)	4,000.00
Union Trust Co. of Maryland (Certificates of Deposit)	8,000.00
Federal National Bank of Washington, D. C. (Commercial Account)	5,121.40
Second National Bank of Washington, D. C. (Savings Account)	2,315.02
	$44,436.42

The report was received with thanks and referred to the Auditing Committee.

The report of the Finance Committee was presented by the Chairman, Rabbi Landman:

REPORT OF THE FINANCE COMMITTEE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Finance Committee has attempted, during the past year, to study the finances of the Conference and to analyze its expenditures, with an eye to working out a budget that shall give us an approximately accurate idea of income and expenditures.

How vague our knowledge of our finances is, can be judged from the fact that last year the Conference passed a budget amounting to $3,010; whereas the actual expenditure during the year amounted to $9,222.43. This discrepancy is due to the fact that the Conference's largest expenditures of the Publications Committee and the Revision of the Union Prayer Book were not included in the estimate for the year.

It is time that our finances were better organized. The budget your Finance Committee presents herewith is based upon a careful study of the approximate needs of the various departments of the Conference activities and the Conference is urged to instruct the incoming officers to adhere closely to these estimates, so that the next year may begin for us a better organization of our finances.

We submit the following budget:

RESOURCES:

Dues	$1,000.00
Publication	9,000.00
Interest	1,350.00
	$11,350.00
To be transferred to Relief Fund	1,850.00
Total Resources	$9,500.00

EXPENDITURES:

Yearbook	$1,500.00
Pension Fund	1,000.00
Executive Board Meeting	225.00
Publications	1,500.00
President's Office	150.00
Corresponding Secretary's Office	300.00
Recording Secretary's Office	75.00
Treasurer's Office	75.00
Committees	150.00

Convention	250.00
Revision of Union Prayer Book	500.00
Ministers' Hand Book	1,000.00
Sermon, Pamphlets and Holiday Press Notices	275.00
Total Expenditures	$7,000.00
Balance of Receipts over Expenditures	$2,500.00

Respectfully submitted,

ISAAC LANDMAN, *Chairman*

Rabbi Kornfeld—There is one feature of this report to which I feel attention should be called. In former years there was included in the budget merely the actual expenses for carrying on the activities of the Conference. I do not believe that the expenditures for publication should be included in a budget. The expense of carrying on our business last year was about $3,000, and not $9,000, as the report would lead one to suppose.

The report was received and referred to the Executive Board.

The report of the Investment Committee was read by the Chairman, Rabbi Simon:

REPORT OF THE INVESTMENT COMMITTEE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Investments begs leave to report that the Conference holds the following funds:

1) A bond of $25,000.00 in the Bond and Mortgage Guarantee Company of New York City, bearing 4½% and maturing January 17, 1917.

2) Two certificates of deposit of $2,000.00 each, in the Security Trust Company of Detroit, bearing 4% and maturing August 9, 1916.

3) One certificate of deposit of $8,000.00 in the Union Trust Company of Maryland, Baltimore, Md., bearing 4% for six months or for one year.

4) Federal National Bank of Washington, D. C.. (Commercial Account), $5,121.40.

5) Second National Bank of Washington, D. C. (Savings Bank), $2,315.02.

We recommend that further inquiry be made for securing a reinvestment of the New York City Mortgage of $25,000.00, on terms at least as favorable as we now enjoy.

The Investment Committee having failed to receive a unanimous vote on the investment of $8,000, held in certificates, begs leave to recommend that this sum of $8,000, together with the $4,000 in certificates of Deposit, be invested in a guaranteed mortgage, provided that the appraised value of the property be double the sum to be invested.

Despite the prospective withdrawal in a few days of the entire Tract Fund of $2,817.73, by the Joint Tract Commission, there will be in the Commercial Account $2,303.67, which is more than will be necessary to meet the contingencies at the beginning of the new fiscal year. We recommend that $1,500 of the Commercial Account and $1,500 of the Savings Account be invested in a certificate of deposit.

Respectfully submitted,

ABRAM SIMON, *Chairman*
LEO M. FRANKLIN
LOUIS GROSSMANN
MAX J. MERRITT

The report was received with thanks and referred to the Executive Board.

The report of the Committee on Solicitation of Funds was presented by the Chairman, Rabbi Merritt:

REPORT OF COMMITTEE ON SOLICITATION OF FUNDS

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee on Solicitation of Funds begs leave to submit the following as its report for the year 1915-1916:

Receipts	$1,621.00
Expenditures	57.16
Relief Fund, Net	$1,563.84

A comparison with the receipts for the year 1914-1915 will show an increase for the present year to the Relief Fund of $355.61. The committee has labored under a decided disadvantage during this year. The nation-wide campaign for funds for the relief of our brethren in the war zone has naturally reacted on the response to our appeals. Letters from many of our old subscribers reflect a tendency to respond to the more immediate and pressing need that has faced American Jewry for the last two years at the expense of the Relief Fund. We have every reason to believe, however, that the failure to respond on the part of such contributors is only temporary. It is gratifying to report that these losses have

more than been made good by new subscribers. And it is especially gratifying to report that an urgent appeal addressed to the congregations belonging to the Union of American Hebrew Congregations, not previously contributing to the Relief Fund, has resulted in 36 new congregations becoming subscribers to the Fund, totaling an increase of $416.50.

It is the conviction of the Solicitation Committee that action should be hastened to place the solicitation of funds for relief in the hands of a joint commission similar to that now acting in the interests of the Tract Fund, so that a more systematic and comprehensive campaign may be conducted. It is our conviction that such action is reasonably sure to increase the income of the Relief Fund by many hundreds of dollars annually.

Appended is the detailed list of contributions and contributors.

Respectfully submitted,

MAX J. MERRITT, *Chairman*

CONTRIBUTORS TO RELIEF FUND OF C. C. A. R. 1915-1916

Alabama

Anniston—
Congregation Bethel..... $ 2.00
Benton—
Cadden, J. C..... 5.00
Mobile—
Congregation Shaarai Shamayim..... $ 5.00
Selma—
Congregation Mischkan Israel..... 5.00

Arizona

Bisbee—
Frankenberg, Sam..... 2.50
Tucson—
Jacobs, Lionel M..... 5.00

Arkansas

Ft. Smith—
United Hebrew Cong..... 5.00
Helena—
Congregation Bethel..... 2.00
Little Rock—
Abeles, Charles T..... 10.00
Congregation Bnai Israel. 10.00
Pine Bluff—
Weil, B. B..... 5.00

California

Los Angeles—
Riese, E. M..... 5.00
Temple Bnai Brith..... 10.00
Sacramento—
Congregation Bnai Israel . 5.00
Cohen, Isidore..... 5.00
San Francisco—
Abrahamson, Hugo..... 10.00
Anspacher, Philip..... 10.00
Emanuel Congregation... 10.00
Weinstock, Harris..... 5.00
Wise, Otto Irving..... 5.00
Stockton—
Congregation Ryhim Ahoovim..... 10.00

Colorado

Denver—
Goldsmith, Herman..... 5.00
Levy, Robert..... 5.00

Connecticut

Bridgeport—
Congregation Bnai Israel.. 5.00
Hartford—
Fox, J. L..... 5.00
New Haven—
Newman, Jacob J..... 5.00
Ullman, I. M..... 5.00

District of Columbia

Washington—
Goldenberg, Julius..... 5.00
Strasburger, Jos..... 5.00

Florida

Jacksonville—
Cong. Ahavath Chesed... 20.00

Georgia

Atlanta—
Hebrew Benevolent Cong. 5.00

Illinois

Bloomington—
Cong. Moses Montefiore.. 5.00
Mandel & Schwartzman.. 5.00
Chicago—
Becker, A. G..... 5.00
Browarsky, Mrs. Eva..... 5.00
Cong. Anshe Mayriv..... 5.00
Freund, Gustav..... 5.00
Greenebaum, Elias..... 5.00
Hirsh, M. M..... 10.00
Isaiah Temple..... 10.00
Kraus, Adolph..... 5.00

Illinois—Continued

Mandel, Mrs. Emanuel... 5.00
Moses Montefiore Cong.. 5.00
Rubovitz, Toby..... 5.00
Schaffner, Charles..... 5.00
Schwab, Mrs. C. H..... 5.00
Stein, Adolph..... 5.00
Stein, Philip..... 5.00
Straus, Meyer L..... 5.00
Zion Congregation..... 10.00
Galesburg—
Nirdlinger, Mrs. Elise.... 5.00

Indiana

Evansville—
Cong. Bnai Israel..... 10.00
Ft. Wayne—
Cong. Achduth Vesholom. 10.00
Freiburger, Leopold..... 5.00
Goshen—
Salinger, N..... 5.00
Indianapolis—
Efroymson, C. A..... 5.00
Kahn, E. A..... 5.00
Kahn, Henry..... 5.00
Rauh, Henry..... 5.00
Rauh, S. E..... 5.00
Wolf, Sam..... 5.00
Wineman, Joseph..... 5.00
Kokomo—
Levi, J. S..... 5.00
Lafayette—
Loeb, Mrs. J. Louis.....5.00
Ligonier—
Cong. Ahavath Sholom... 2.00
Straus, Simon J..... 5.00
Mt. Vernon—
Jewish Ladies Society.... 2.50
Terre Haute—
Temple Israel..... 5.00
Wabash—
Hebrew Ladies Benevolent Society..... 5.00

Iowa

Decorah—
Bear, Ben..... 5.00
Des Moines—
Frankel, Mrs. B..... 5.00
Keokuk—
Weil, J. B..... 2.50
Sioux City—
Davidson, D..... 5.00
Mt. Sinai Cong..... 5.00
Wise, Chas..... 5.00

Kansas

Salina—
Stiefel Bros..... 5.00

Kentucky

Danville—
Pushin Bros..... 5.00
Louisville—
Bernheim, B..... 5.00
Bernheim, I. W..... 50.00
Temple Adath Israel..... 25.00

Louisiana

New Orleans—
Stern, Maurice..... 5.00
Touro Synagogue..... 10.00

Maryland

Baltimore—
Baltimore Hebrew Cong.. 25.00
Goldenberg, Moses..... 5.00
Hollander, Meyer..... 5.00
Temple Oheb Shalom.... 12.50
William Levy..... 5.00

Michigan

Alma—
Pollasky, M..... 5.00
Detroit—
Congregation Bethel..... 5.00
Ginsburg, R. L. & Sons .. 5.00
Rosenberger, Katherin... 5.00
Grand Rapids—
Wolf, Gustav..... 2.50
Lansing—
Gerson, Joseph..... 5.00
Saginaw—
Heavenrich, Max..... 5.00

Minnesota

Minneapolis—
Weil, Isaac..... 5.00
Weil, Jonas..... 5.00

Mississippi

Meridian—
Threefoot Bros..... 5.00
Vicksburg—
Ladies Hebrew Ben. Soc.. 5.00

Missouri

Kansas City—
Benjamin, Alfred..... 5.00
Davidson, Julius..... 5.00
Ney, Wm. S..... 5.00
Louisiana—
Jewish Congregation..... 5.00
Michael Bros..... 2.00
Sedalia—
Sedalia Hebrew Congregation..... 5.00
St. Louis—
Temple Israel.....100.00
Waldheim, A..... 5.00

Nebraska

Lincoln—
Freund, Morris..... 5.00
Mayer, Simon D..... 5.00
Omaha—
Congregation of Israel... 5.00
Gluck, I..... 5.00
Levy, Morris..... 5.00

New Jersey

Newark—
Cong. Bnai Yeshurun..... 5.00
Plaut, Louis..... 5.00
Rothschild, Abraham.... 5.00

New Mexico

Cuba—
Eichwald, A..... 5.00
Las Vegas—
Winternitz, D..... 5.00

New York

Albany—
Rosendale, Simon W..... 5.00
Buffalo—
Keiser & Boasberg..... 5.00
Keiser, August..... 5.00
Far Rockaway—
Temple Israel..... 20.00
Katskill—
Summer Cong..... 67.00
New York City—
Altheimer, Ben..... 5.00
Bloomingdale, Mrs. J. B.. 5.00
Free Synagog..... 5.00
Kurzman, Ferdinand..... 5.00
Levi, Emile L..... 5.00
Ottinger, Max..... 5.00
Platzek, M. Warley..... 5.00
Schafer Bros..... 5.00
Schiff, Jacob H..... 5.00
Seligman, Isaac..... 5.00
Temple Bethel..... 25.00
Temple Israel..... 5.00
Vogelstein, Ludwig..... 5.00
Warburg, Felix A..... 10.00
Temple Emanuel..... 200.00
Niagara Falls—
Silverberg Bros..... 5.00
Rochester—
Cong. Brith Kodesh..... 5.00
Steefel, Simon..... 5.00
Stern, M. A..... 5.00

North Carolina

Greensboro—
Cone, Caesar..... 10.00
Goldsboro—
Cong. Oheb Scholom..... 5.00

Ohio

Bellaire—
Congregation Sons of Israel..... 5.00
Akron—
Krohngold, Morris..... 5.00
Canton—
Stern, Mary..... 5.00
Cincinnati—
Ach, Samuel..... 5.00
Bloom, Isaac..... 1.00
Cong. Bnai Israel..... 12.50
Freiberg, Maurice..... 10.00
Freiberg, J. Walter..... 10.00
Freiberg, Sig. and Sol.... 5.00
Goldsmith, A. W..... 5.00
Hoenig, Sig..... 5.00
Jonap, H. & Co..... 5.00
Kahn, Sam..... 5.00
Meiss, Nathan..... 2.50
Shohl, Charles..... 5.00

Ohio—Continued

Trager, I. Newton	5.00
Trost, Samuel	5.00
Winkler, Eli	5.00
Cleveland—	
Euclid Ave. Temple	5.00
Feiss, Julius	5.00
Joseph, Sigmund	5.00
Mahler, B	10.00
The Temple	25.00
Columbus—	
Cong. Bnai Israel	20.00
Lazarus, Fred	5.00
Dayton—	
Ach, F. J	5.00
Cong. K. K. B. Y	25.00
Hamilton—	
Kahn, Samuel	5.00
Sandusky—	
Kaplan, S	5.00
Steubenville—	
Loeb, F. S	5.00
Toledo—	
Kohn, A. S	5.00
Youngstown—	
Rodeph Sholom Sisterhood	5.00
Strauss, Clarence	5.00
Cong. Rodeph Sholom	10.00

Pennsylvania

Braddock—	
Ladies Auxiliary, I. O. B. B	5.00
Easton—	
Cong. Brith Sholom	5.00
Hazelton—	
Cong. Beth Israel	5.00
Lancaster—	
Cong. Shaarai Schamayim.	5.00
Philadelphia—	
Cohen, Dr. Solis	5.00
Rodeph Shalom Cong	25.00
Snellenberg, Sam	5.00
Wolf, Albert	10.00
Pittsburg—	
Aaron, Louis I	10.00
Dreyfuss, Barney	5.00
Frank, Isaac W	5.00
Kahn, W. H	5.00
Rauh, Marcus	25.00
Sunstein, A. J	5.00
Weil, A. Leo	5.00
Wilkesbarre—	
Strauss, S. J	5.00
York—	
Lehmayer, Mary L	5.00

Rhode Island

Providence—	
Cong. Sons of Israel and David	5.00
Misch, Mrs. Caesar	5.00

South Carolina

Charleston—	
Israel, Melvin M	5.00
Visanska, Julius M	5.00
Manning—	
Barnett, Mrs. M. L	5.00
Loryea, Miss Annie R	5.00

Tennessee

Memphis—
Cong. Children of Israel.. 25.00
Newburger, Joseph..... 5.00
Sternburger, Leon..... 5.00

Texas

Houston—
Levy, Abe & Haskel..... 5.00
San Antonio—
Oppenheimer, J. D..... 5.00
Victoria—
Potash, M. L..... 2.50

Virginia

Norfolk—
Loewenberg, Harry..... 5.00
Richmond—
Morris, L. Z..... 5.00

Washington

Tacoma—
Cong. Brith Israel..... 5.00

West Virginia

Huntington—
Broh, J..... 5.00
Wheeling—
Sonneborn, M..... 5.00

Wisconsin

Appleton—
Marshall, L. J..... 5.00
Milwaukee—
Cong. Emanuel..... 25.00
Karpeles, Phil..... 5.00
Landauer, Max..... 5.00
Miller, M..... 5.00
Stone, Nat..... 5.00
Racine—
Bloch, Max..... 5.00

The report was received with thanks and referred to the Auditing Committee.

The report of the Committee on Relief Fund was presented by the Chairman, Rabbi Joseph Stolz.

REPORT OF COMMITTEE ON RELIEF FUND

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Relief Fund begs leave to report:

During the past year our fund has been augmented by the sum of $3,478.15, viz.:

One-half dues	$ 490.00
Interest	1,367.15
Solicitation	1,621.00
Total	$3,478.15

During the year we expended for three pensions $900, viz.: $300 to the widow of a member, $300 to the full orphans of a member, and $300 to a dependent member and his wife.

Our Relief Fund now amounts to $30,482.34, safely invested under the direction of the Investment Committee and the sanction of the Executive Board.

It is gratifying to note that without repeated urgent solicitation, 217 parties contributed to the Relief Fund. More gratifying is it that 57 of these contributions were the contributions of congregations which contributed in sums varying from $200 to $5. But most gratifying is it that 36 congregations, which never before responded to our call contributed this year—an indication of the growing consciousness on the part of our congregations that it is their duty to make some provision for the old age and disabilities of the rabbi.

Respectfully submitted,

JOSEPH STOLZ, *Chairman*
RUDOLPH I. COFFEE
EMIL W. LEIPZIGER
MORRIS NEWFIELD

The report was received with thanks and adopted.

The report of the Conference representatives on the Commission for Superannuated Ministers' Fund was read by the Chairman, Rabbi Stolz.

REPORT OF SPECIAL COMMISSION ON SUPERANNUATED MINISTERS' FUND

To the Central Conference of American Rabbis,

GENTLEMEN: Your special Commission on Superannuated Ministers' Fund, appointed to act in conjunction with a similar Commission of the Union of American Hebrew Congregations, begs to report as follows:

Although your Commission was not able to meet during the year either alone or in conjunction with the members of the Commission appointed by the Union of American Hebrew Congregations, in accordance with a recommendation made by Mr. J. Walter Freiberg, President, in his message to the Council, which convened at Cincinnati in the month of January, 1913, nevertheless, there have been exchanges of opinion by correspondence, a study of the pension plans devised by various church organizations, and consultations with actuaries; and, upon our solicitation and under our direction, the Synagog and School Extension Department sent out a questionnaire to ascertain certain data which must, of necessity, be definitely known before any thoroughly trustworthy pension plan can be devised.

The next biennial meeting of the Union will be held in Baltimore in January, 1917; and it, therefore, behooves us to take such action at this convention, as will further the project, although it must, as a matter of course, still take years before any acceptable plan can be consummated.

Toward this end your Commission begs leave to suggest that the name be changed from "Commission on Superannuated Ministers' Fund" to "Commission on Synagog Pension Fund" and that the scope thereof be so enlarged as to apply ultimately not only to members of our Conference or to rabbis serving congregations belonging to the Union of American Hebrew Congregations, but to all rabbis serving congregations in our country who are graduates of theological seminaries or who have the *Semichah* (ordination), as well as to the professors of all our theological seminaries.

And furthermore, we suggest this change of name, in order to convey upon the very face of it the idea that this fund is not a charity to be administered by the good-will of some committee, but is the obligation which justice imposes upon every congregation and theological seminary to make adequate and dependable provision for the old age or disability of every rabbi and theological professor serving the cause of Judaism. Railroads, factories, mercantile establishments, banks, colleges, governments now recognize the justice of social insurance, the moral claims which their employes have upon them for support in old age; and the employes now correctly regard the pension not as a charity, but as a deferred compensation for services actually rendered. Various church denominations have in this spirit elaborated scientific pension plans for

their clergy, missionaries, church employes, etc. And it is high time that the Synagog, which has always laid such supreme stress upon social justice should, in consistency with its own teachings and for the honor of its rabbinate and for the greater efficiency of its spiritual teachers, also recognize its moral obligation towards its employes and devise a pension system which shall make adequate provision not only for the younger rabbis, for whom all the required assessments will be paid when the age of retirement arrives, but also for the older rabbis who began their ministerial work years before the plan can be put into execution.

There are about 600 accredited rabbis serving congregations in the United States and about 25 professors serving in theological seminaries and Yeshibahs. It is likely that after the war, learned and worthy colleagues will come to this country whose congregations abroad have been completely wiped out by the devastations of war. And it is quite possible that the actuary will decide that an initial reserve fund of a million dollars will be necessary to cover the so-called "accrued liabilities" of the rabbis and teachers of this generation who, otherwise, could not become participants in the benefits of a plan which ought to insure every rabbi and theological professor a minimum pension for himself, his widow, or his minor orphans. And how commendable it would be for the Union of the Jews of this country, for the dignity of our ministry, for the increase of the efficiency of our spiritual teachers, by the alleviation of their anxiety for old age, if all of our congregations and seminaries would unite in the collection of this initial reserve fund and in the adoption of some feasible plan of self-taxation to provide an annuity for old age, for disability at any age, and for the widow and minor orphans, not only of this generation but also of all subsequent generations of rabbis and professors.

In spite of the extraordinary demands now made upon the Jews of our country for the relief of the war sufferers, this seems an appropriate time, nevertheless, to bring this obligation home to the conscience of our people, because just now the Protestant churches of America are setting themselves the task of raising an initial reserve fund of $50,000,000 for the pensioning of their clergy. They have already collected $20,000,000 towards this fund; and their respective pension commissions have just held a joint conference at Atlantic City to devise means for raising $30,000,000 more within a year. The Presbyterians have over $4,000,000 in their treasury, the Methodists, $6,000,000, and Bishop Lawrence, of the Episcopalian church, who is devoting a whole year of his time to the exclusive task of raising $5,000,000 within his denomination, reports that he has already collected $3,000,000 in sums ranging from $250,000 to ten cents. One party (Mrs. D. Willis James) has this year given the magnificent sum of $2,500,000 to the retired ministers funds of the Methodist, Congregational and Presbyterian churches. And in this connection it might not be superfluous to recall that another party

(Mrs. Elizabeth Sprague Coolidge) has recently given $200,000, in memory of her father and mother, toward the fund for pensioning the members of the Chicago Symphony Orchestra, who number altogether less than 100.

Now, in the face of this growing consciousness of a social duty to provide for the old age, disability and misfortune of all classes of working people and public servants, shall we, the teachers and advocates of social justice towards all, make or countenance a distinction within our own profession and creed between reform and orthodox rabbis, between the graduates of one or the other seminary. Shall we presume that the Jews who so emphatically insisted upon the pursuit of justice—*zedek, zedek tirdof,* and who so beautifully taught reverence for the rabbi, *mora' rabboch kemora' shamayim,* will not respond to the same kind of call to which other denominations are now responding so generously and so enthusiastically? Shall we presume that the Jew who in ancient times taught such tender care for the Levite and showed so much solicitude for old age will, in our day, give a deaf ear to the call for justice toward those who, with a great material sacrifice, are giving themselves to the service of their religion?

We feel assured that, when the test comes, American Israel will not be found wanting, although it may be necessary for a very able man to give up a whole year of his time exclusively to the one big task of stirring the conscience and loosening the pursestrings of our people in the interest of this laudable cause.

However, before any appeal is made to the piety, conscience and generosity of our people, it will be necessary

1) To gather complete and accurate statistics;

2) To get the most eminent of actuaries to devise a system of providing adequate annuities which will be scientifically sound and which can be absolutely guaranteed against disintegration;

3) To put the whole enterprise upon a business basis approved by the most stringent insurance department in the country;

4) To interest some people of means to defray the expenses of a preliminary study and investigation;

5) To select at the very outset as trustees of the fund, such rabbis and laymen in whose judgment and integrity American Israel will have the utmost confidence and the most implicit trust;

6) To get the people to understand and agree that the pension is not a charity, but a deferred salary, to which the retired rabbi, or his widow, or his minor orphans come automatically, as a matter of right, and not as a matter of sentiment, which they receive as an act of justice and not as alms.

Accordingly we would recommend:

I That the name "Commission on Superannuated Ministers' Fund" be changed to "Commission on Synagog Pension Fund,"

II That the Executive Board of the Union of American Hebrew Congregations be requested to appoint someone to present forcibly and enthusiastically to the next Council, American Israel's imperative duty to provide as soon as possible an adequate pension for its rabbis and theological teachers,

III That the Commission on Synagog Pension Fund be continued and be instructed to submit a report to the next biennial convention of the Union of American Hebrew Congregations in the spirit of the above suggestions and after due consultation with the Union's representatives on the Commission on Superannuated Ministers' Fund.

Respectfully submitted,

JOSEPH STOLZ, *Chairman*
RUDOLPH I. COFFEE
MOSES J. GRIES
EMIL W. LEIPZIGER
MORRIS NEWFIELD

The report was received with thanks and the recommendations considered seriatim.

Recommendation I was adopted, and by unanimous consent authority was given to change the name from Commission on Superannuated Ministers' Fund to Commission on Synagog Pension Fund.

Recommendations II and III were adopted.

It was moved that a copy of the report be given to the Press.

The report was adopted as a whole by a rising vote.

The report of the Publications Committee was presented by the Chairman, Rabbi Franklin.

REPORT OF THE PUBLICATIONS COMMITTEE

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee to whose care was entrusted the supervision of the Publications of the Conference during the past year, begs to report as follows:

Each succeeding year finds the business affairs of the Conference growing in volume and importance. Not only do our sales increase from year to year, so that it is gratifying to note at the outset that this year's business has been the greatest in the history of the Conference, but the details of publication work become ever more and more intricate.

Although the Conference has been most fortunate in the selection of its sales agents and in its dealings with various publishing firms, yet the growing bulk of our business demands, on the part of the Committee, the application of exact business methods, if we are to show a profit commensurate with the actual business done during the course of the year. This is the more important to us since the possibility of carrying on the various branches of Conference activities, requiring the expenditure of large sums of money, is in large measure dependent upon the profits accruing from the sales of our publications. It is, therefore, with the utmost gratification that we are able to report that in the production of new editions of the Union Prayer Book, Volumes I and II, and of the Haggadah, we were able to reduce the cost of these books by approximately five hundred dollars, representing an average reduction of between four and five cents per volume. In order to do this, we went into the whole publication matter very carefully, inviting bids on our work from representative firms in Cincinnati, Chicago, Detroit, Philadelphia and New York. Not only, however, were we able to reduce the production cost on these new books, but it seems to be the general consensus of opinion that the work itself has been done a little better than ever before. It is the opinion of your Committee, and we, therefore, recommend:

I That hereafter no contracts for the production of new publications or for the reprinting of old ones shall be made until bids for same shall have been received from dependable firms situated in various parts of the country.

During the year we reprinted 5,000 copies of Volume I and Volume II of the Union Prayer Book, and 3,000 copies of the Union Haggadah. Of volume I, Union Prayer Book, there remain unbound at the present time 590 books, while we have bound stock of about 2,500 volumes on hand; just sufficient to last us for a little more than one year, basing our estimate of probable sales upon the experience of previous years.

II It would, therefore, be a service of double value to the Conference if the Committee on Revision of the Union Prayer Book could so expedite its work as to make it possible for the Publications Committee to put the revised Prayer Book on the market before the holy days of 1918, when the present stock will, in all likelihood, have been exhausted and when the reprint of another necessarily small edition would represent a matter of considerable expense, and would besides militate against the sale of the revised edition likely to appear soon thereafter.

Volume II was printed simultaneously with Volume I, although we were cognizant of the fact that it would not be required for many months, but we did it in order to effect a very considerable saving in printing cost. Of this new edition of Volume II, there are now 3,500 copies in the bindery. Previous experience warrants us in believing

that this number will be required to supply the demands of our patrons during the next three months.

Despite the fact that by resolution of the last Conference, the price of the cloth bound Haggadah was increased from 25c to 40c, we are grateful to note that there was an increase in sales of 227 copies over the year previous. Indeed, it is a striking fact that our increased selling cost of both the Haggadah and the book of Personal Prayers, not only did not lessen the sales of these publications, but in both instances there was some increase over the sales of previous years. However, while, as has been noted, the actual volume of business done by the Conference was greater than in any single previous year of our history, we cannot but note with regret that some of our publications are not moving as fast as they should. Indeed, there has been a distinct falling off in the sales of some of our more important publications, and the swelling of the grand total of our business must in part be accounted for by the fact that we have added to our list of publications the revised Union Hymnal, from which, during the past year, we had a considerable, though by no means satisfactory, income.

The book that especially requires careful consideration at the hands of your Publications Committee and of the Conference as a whole, is Volume I of the Union Prayer Book, in which, as in previous years, there is to be noted a considerable falling off in sales. During the year 1914-15 there were sold of this book in all bindings 3,415 copies, while during the year covered by this report, we sold 3,090 copies, a decrease of 325. However, this condition does not indicate that fewer congregations are using our Union Prayer Book for Sabbath services, but may be explained in another way. During the year 1914-15 there were sold of the Sabbath Evening and Morning service a total of 3,424 copies, while this year we disposed of 5,421 volumes, an increase of 1,997 copies. The direct relation between the increase in sales of the small book and the decreased sales of the larger volume is perfectly obvious. It is not the first time that the relation of these two books has been under discussion by the Conference. In the year 1910, when a similar condition of affairs was called to the attention of the Conference by the Committee on Publications, it was decided to withdraw the smaller book from the market altogether. This at once tended to increase the sales of the larger book. But for all that it was deemed wise to reprint the Sabbath Evening and Morning service, and to sell it to those requiring it. It is the opinion of your Committee that, despite the fact that through the existence of the smaller book, the sale of Volume I of the regular Prayer Book is diminished and the profits accruing to the Conference are accordingly lessened, the book should be continued on the market. We urge this for several reasons. In the first place, the devotional spirit among our people is not at present at the highest tide, and the higher priced prayer book will frequently serve as an excuse to luke-

warm members of congregations for not purchasing a book at all. Moreover, it is not the prime purpose of our Conference to conduct a book-selling business, but rather to deepen in the hearts of our people a wholesome respect for things Jewish. The book, therefore, in which is given expression to the hopes and the ideals of the Jew, should not be set at a price prohibitive to any who may care to use it.

Nonetheless, in view of the fact that there is a great disparity in the cost of the larger and the smaller volumes, and because previous experience has shown that a small increase in the sales price of our publications does not seem to lessen their sales, it was the purpose of the Committee, as also the suggestion of our sales agent, to recommend that beginning with September next, the list price of the Evening and Morning Service book should be raised from 25c to 40c per volume. Upon mature consideration, however, your Committee has decided to defer this recommendation until the appearance of the revised edition of the Union Prayer Book, since we believe that it would not be fair to our patrons to raise the price on a book which, in the nature of things, will, in the course of another year or two, become practically obsolete.

What we have said in regard to the Sabbath Evening and Morning Service applies equally to the reprint of the Week Day Service, for which, however, there has always been only a small demand.

Volume II of the Union Prayer Book continues to be our most saleable book, though our total sales of this volume were several hundred dollars less than in the year preceding.

Special attention should be called to the very beautiful combined Volume I and II which has been on sale for several years but for which there seems to be small demand. This book is printed on the finest India paper, and is handsomely bound in flexible Morocco. The size of the combined volume is somewhat smaller than that of our regular Volume I. We feel assured that if the existence of this book were more generally known, its sales would appreciably increase. Of this book we sold only 14 copies during the past year. In part the small demand for this book may be explained by its proportionately high cost, the retail price being $6.50. We
III recommend, therefore, to the consideration of the Conference, the lowering of the price of this book to $5.00.

Most disheartening—not particularly from the business standpoint but from the commentary it may be construed to furnish to the attitude of our people toward the subject of prayer, is the continued small sales of our Book of Personal Prayers. It is true, we sold this year 314 copies as against 178 in the previous twelve months, but it is obvious that this number is ridiculously small, particularly in view of the fact that your Committee, in co-operation with the sales agent of the Conference, made a special endeavor

through advertising, to push the sale of this book. Wherever the book has been sold, it has been due to the personal efforts of the rabbi. Experience shows that if, at the time of sorrow in a family, the rabbi will mention the existence of this book, or if he will bring it to the attention of a young bride or bridegroom, they are likely to express a wish to possess it. It has been suggested that one reason for the unsatisfactory sale of our Book of Personal Prayers is the inadequacy of the book itself in certain of its features. This criticism does not at all apply in a qualitative but in a quantitative sense. We quote the words of one of the members of our Committee who writes as follows:

"All the prayers under the caption "Daily Prayers" are splendid because you only need them once a day and at a particular time. The same thing may be said of the prayers under the heading "Services in the Home" and many of the other prayers under the remaining headings, but the book is utterly lacking in a variety and quantity of prayers for anyone that wants to express his feelings in a situation of trouble or happiness that spreads over a considerable period of time. For instance, there is only one prayer, two and a half pages long, to be used by the sick during illness. I think it goes without saying that one who is sick only one day is not apt to feel the need of prayer as much as one who is a permanent invalid or at least is troubled with a drawn-out illness accompanied by periods of depression. To my mind there ought to be no less than twenty-five different prayers for such a purpose and they ought to cover at least fifty pages. The same is true of the prayer to be said for the sick. Many of our people are finding comfort in Christian Science prayers and other adulterated devotional literature because we do not offer them the literature they crave for."

In at least one congregation the suggestion has been made that this book could be introduced into the homes through the religious school children, to whom it might be given as an appropriate gift at one or the other of the holy days. In order to make this the more easily possible, your Executive Board, being circularized upon the subject by the Chairman of the Publications Committee, voted during the year to allow a discount of forty percent to congregations ordering this book in quantities of not less than 250 copies. We urgently recommend that with the first communication that
IV shall go to the members of the Conference in the Fall, special attention shall be called to this volume, and that they be asked to co-operate in creating a demand for it among the members of their congregations.

In this same communication mention should be made of the revised Union Hymnal which is the newest of the publications of our Conference. Since this book was put upon the market about fifteen

months ago, 12,234 volumes have been sold, 7,415 of them during the year covered by this report. It is hardly to be expected that this ratio of sales will continue. When once our congregations and religious schools are supplied, they are not likely to re-order in large quantities for some time. However, there are undoubtedly many congregations throughout the land which for one reason or another have not yet introduced the new book. Every argument that may be advanced in favor of the Union Prayer Book as a unifying force in American Israel, may also be put forward in behalf of the Union Hymnal. The Union Hymnal was published with a two-fold purpose in view. It was to supply the wants not only of the religious school but also of the congregations for congregational singing. Now it is commonly urged that congregational singing can be introduced into our synagogs only with the greatest difficulty—an experience in which I imagine most of the members of this Conference have shared. However, the solution of this difficult problem lies in familiarizing the pupils of the religious school with the songs that they are later to sing in the synagog. Once the melody is fairly familiar to men and women, they will eagerly join in the chorus. Our first task, therefore, if we wish to give this book as wide a circulation as possible, is to see to it that it is introduced as a

V text book in our religious schools, and our second is to encourage congregational singing. It is perhaps in place, since this is the first year that has passed since the book has been in use, to say that on the whole it seems to be giving satisfaction to those who have introduced it. That it has defects, as all such books are bound to have, there can be no denying. Perhaps, when the present stock of approximately 9,000 volumes has been exhausted, certain desirable revisions may be made that will tend to make the book even more desirable than it is at present.

Of the old edition of the Union Hymnal, there are on hand 11 bound copies and 520 unbound. Your Committee recommends

VI that these bound copies be placed in the archives of the Conference, and that the unbound volumes be bound in a cheap board cover to be used for distribution to such institutions as may require them, and which, in the opinion of the Publications Committee, are worthy of such a gift.

For the sake of convenience, we append a table showing the comparative sales of our various publications during the past two years.

PUBLICATIONS	Value of Books Sold June 1, 1914, to June 1, 1915	Value of Books Sold June 1, 1915, to June 1, 1916
Union Prayer Book I—		
Cloth	$1,724.80	$1,580.60
Leather	549.15	571.20
Stiff Morocco	0.00	0.00
Flexible Morocco	539.00	474.25
India Paper	63.70	61.42
Unbound	56.25	0.00
Union Prayer Book II—		
Cloth	2,323.30	2,366.70
Leather	526.05	265.65
Stiff Morocco	29.40	22.40
Flexible Morocco	262.50	276.50
India Paper	54.60	38.68
Unbound	56.25	56.25
Combined Volume I and II—		
India Paper	45.50	77.35
Sabbath Evening and Morning Service	599.20	931.70
Week Day Service	91.35	76.13
Union Haggadah—		
Cloth	168.70	333.48
Cloth Gilt	3.20	3.15
Leather	7.20	2.80
Prayers for Private Devotion—		
Cloth	24.14	76.30
Leather	28.00	14.70
Union Hymnal (Old)	226.80	33.90
Union Hymnal (New)	1,929.20	2,966.00
Sermons by American Rabbis	170.75	1.00
Total Sales	$9,479.05	$10,230.16

It will be noted from the table herewith given that the total gross income from sales during the past year amounted to $10,230.16. We have stock on hand in the possession of publishers and sales agent amounting to $11,741.18. The total expenses during the year for all matters associated with publication work, such as printing, binding, committee work, etc., were $4,426.61, distributed as follows:

Printing and Binding	$3,505.00
Folding and Gathering	133.20
Miscellaneous	16.06
Insurance	71.93
Office Expense	8.58
Postage, etc.	17.44
Revision Committee	513.07
Ministers' Hand Book Committee	161.33

Estimating the value of stock on hand at the beginning of the fiscal year as $12,200.35, we show a gross profit on publications during the present year of $5,344.48. Deducting $472.27, charged back to the Conference on account of free distributions, special discounts, etc., as shown by the report of the sales agent, we show a net profit for the year of $4,872.11.

All stock on hand is fully covered by insurance.

While the Conference justifiably looks upon its publication matters as the chief of its business affairs, it has been most generous in distributing, without cost, its various publications to such individuals and institutions as required them but who were not in a position to pay for them. However, a very careful supervision has been kept over the distribution of our free publications during the past year, as previous experience has proved that the generosity of the Conference had, in many instances, been imposed upon. Wherever possible, institutions are urged to buy our publications at a special discount. The result has been that while our free list represents a very considerable aggregate expense to the Conference, it has been reduced by the sum of $240.83 over last year.

We try in every way possible in this, as in other matters, to cooperate in forwarding the work of the Union of American Hebrew Congregations and especially of the Department of Synagog and School Extension. This is notably true in the case of the work of the Summer Service Committee. We have always put at the disposal of this Committee as many copies of our Prayer Book and Hymnal as might be required for the carrying out of its plan to conduct summer services at practically all summer resorts where Jews assemble in considerable numbers. So great, however, has become the number of such summer services and so greatly increased, therefore, has been the demand for our publications, that it was deemed wise by your Executive Board as its last post-Conference meeting to grant the request of Rabbi Zepin, Director of the Department of Synagog and School Extension, to reprint, in two four-page leaflets, certain excerpts from the Sabbath Evening and Morning Service for the use of summer congregations and such other institutions as might require them in the furtherance of the

work of the Department of Synagog and School Extension. Later in the year Rabbi Zepin found that similar leaflets containing the Evening and Morning Service for Week Days would be equally desirable and, upon circularization by the Chairman of the Publications Committee, your Executive Board granted permission also to reprint these services in the form indicated. Due acknowledgment to the Conference for this courtesy is made on all of the leaflets. By granting this permission, a very large saving will be effected by the Conference. The leaflets are in no sense permanent and will not interfere with the sale of our regular publications. Inasmuch as the leaflets contain neither music nor Hebrew text, it is necessary that the regular volumes of both Hymnal and Prayer Book be provided for the reader and choir leader at the summer congregations. Rabbi Zepin requests the use of a sufficient number of these books for such purposes. Your Committee on Publications heartily recommends that such request be granted.

VII

Recently a request was addressed to the President of the Conference by the Board of Editors, on which are representatives both of the Union and of the Conference, that permission be granted to the Board of Editors to publish in separate form the Friday Evening Kiddush Service contained in the Book of Personal Prayers. This request was made in view of the fact that from several quarters a desire has been expressed that a Friday evening home service be made available for children. The President of the Conference referred the communication of the Board of Editors to the Publications Committee for consideration. The matter has been given very careful consideration by the members of this committee, who regretfully report that they do not favor the granting of this request. In the first place, the little volume published by the Conference under the title Book of Personal Prayers, is a very small volume and is available to those who wish to use it at a nominal cost. As has been stated above, the sale of this book has not been satisfactory, and the publication of an excerpt from it, for use in the home on Friday evenings, would unquestionably tend to further limit the demand for the book. Beyond this we do not deem it wise to permit the publication of excerpts from our publications except in cases where for one reason or another the larger volumes would not be available.

VIII

The attention of your Publications Committee has been called to the fact that with the increase of religious work in connection with the Jewish inmates of our penal institutions, there has been felt among the workers an utter want of devotional and penitential literature compiled and edited in such a way as to be a sort of religious text book for these unfortunates. It has been suggested by some of our members interested in this work that the Conference

undertake to publish a volume that would serve the purpose indicated. We, therefore, recommend that the advisability of editing
IX and publishing such a volume be referred to the Committee on Revision of the Union Prayer Book.

During the year the Chairman of this Committee has conducted a prolonged correspondence with Rabbi Israel I. Mattuck of the Jewish Religious Union of London, England, with a view to granting that congregation the right to reprint the Union Hymnal with certain modifications, for its own use, as well as for the use of other English congregations that might desire to introduce it. Within the past week the Chairman of this Committee has received a complete manuscript of the revisions asked for by our colleague in England, and the matter is being given due consideration. We recommend that the Publications Committee be empowered to make neces-
X sary arrangements with the Jewish Religious Union of London, to reprint the Hymnal for its own use and that of other English congregations, upon conditions to be approved by the Executive Board of the Conference.

During the year the following congregations have introduced the Union Prayer Book:

Charlotte, N. C.
Anderson, Ind.—Rodef Sholom.
Bridgeport, Conn.—B'nai Israel.
New York City—Temple of Peace.
New York City—New Synagog.

During the same period the Union Hymnal has been introduced by congregations in the following cities:

Alexandria, Va.
Albuquerque, New Mex.
Anniston, Ala.
Ashton, Ky.
Atlantic City, N. J.
Baltimore, Md.
Bellefonte, Pa.
Boston, Mass. (2 Congregations)
Brooklyn, N. Y. (2 Congregations)
Camden, S. C.
Chicago, Ill. (3 Congregations)
Cincinnati, O. (2 Congregations)
Cleveland, O.
Columbia, S. C.
Columbus, O.
Corsicana, Texas
Dallas, Texas
Davenport, Ia.
Denver, Col.
Des Moines, Ia.
Detroit, Mich.
Duluth, Minn.
Goshen, Ind.
Ft. Wayne, Ind.
Harrisonburg, Va.
Hartshorne, Okla.
Helena, Ark.
Indianapolis, Ind.
Jackson, Miss.
Jonesboro, Ark.
Little Rock, Ark.
Milwaukee, Wis.

Natchez, Miss.
Nashville, Tenn.
New Kensington, Pa.
New York City (5 Congregations)
Paducah, Ky.
Rocky Mount, N. C.
Sandusky, O.
Salt Lake City, Utah
San Antonio, Texas
St. Joseph, Mo.
Seattle, Wash.
Shreveport, La.
Sumter, S. C.
Rome, Ga.
Toledo, O.
Trenton, N. J.
Vicksburg, Miss.
Waco, Texas
Washington, D. C.

The Union Prayer Book is now used in 318 congregations and 23 institutions and the Union Hymnal in 116 congregations.

The congregation in Brooklyn, of which Rabbi Alexander Lyons is rabbi, asked the loan of several hundred copies of our Sabbath Evening and Morning Service, with the view of introducing the book as its regular ritual. The matter has not yet been voted upon by the congregation but we are advised that there is reason to believe that its temporary use made so favorable an impression upon the members of the congregation that it will be shortly introduced.

From all that has been said in this report, it must be apparent that the supervision of the production and sale of the publications of the Conference represents a task of no small proportions and calls for business ability of no mean order. Our Committee has, however, had its task measurably simplified by the whole hearted and sympathetic co-operation that it has received from the Conference sales agent, the Bloch Publishing Co. and its president, Mr. Charles E. Bloch, to whom at this point we wish to express our deepest appreciation. It may be fairly stated that our sales agent has always held the interests of the Conference well in the foreground and that all dealings between the sales agent and the Conference have been marked by uniform courtesy and consideration.

Our contract with the Bloch Publishing Co. expires February
XI 1, 1917. The Bloch Publishing Co. stands ready to renew the contract for another year on the same terms and conditions as at present in force. We recommend that the Executive Board be empowered to complete this contract.

The work of the Publications Committee, though arduous, has been made most pleasant by the hearty co-operation of the President and executive officers of the Conference, to whom we wish to express our full measure of appreciation. Acknowledgment should also be made to the Publishers Printing Co. and to the J. F. Tapley Co. for their many courtesies and their unfailing consideration in all matters of business pertaining to printing and binding of the books for the Conference. To them and to all who have co-operated in

forwarding our work, the Committee begs to make grateful acknowledgment.

All of which is respectfully submitted.

LEO M. FRANKLIN, *Chairman*	ABBA HILLEL SILVER
EPHRAIM FRISCH	MARIUS RANSON
I. E. MARCUSON	MARCUS SALZMAN
JULIAN MORGENSTERN	SAMUEL SCHWARTZ

The report was received with thanks and referred to the Auditing Committee.

The report of the Board of Editors of Religious School Literature was read, in the absence of the Chairman, by the Corresponding Secretary.

REPORT OF THE BOARD OF EDITORS OF RELIGIOUS SCHOOL LITERATURE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Board of Editors of Religious School Literature begs leave to report as follows:

This Board, appointed several years ago, was entrusted with the task of producing a body of literature for Jewish religious schools. Although the Board holds only one regular meeting a year, the individual members of the Board have been kept busy with tasks assigned to them during the whole season.

This Board is practically continuing the work of the Hebrew Sabbath School Union of America, and many of the productions of the older body are still published by the Department of Synagog and School Extension in answer to trade demands. For this reason it became the first task of the Board to supplement the lacunae of the older publications.

In carrying out these plans we were limited at the outset of our work by the volumes that the authors immediately offered to produce. Five textbooks have been retained from the publications of the Hebrew Sabbath School Union of America, and three new textbooks have been added. One is a volume called "Stories of the Prophets" for the confirmation department; another is a history dealing with the United and Divided Kingdoms; a third is a volume of graded stories, known as "Primary Graded Stories" for children seven and eight years of age.

The Board has also applied itself to the formulation of a curriculum for Jewish religious schools. This problem has received the attention of the Board at its several meetings. A committee, con-

sisting of Rabbis Grossmann, Simon, Heller and Gries, has now been appointed to formulate the views of the Board. For the purpose of carrying out these ideas, arrangements have been made for the following textbooks:

A volume of lessons for children six years of age by Miss Eva Landman. This manuscript has been received and is now in the hands of a committee on revision.

The present volume covering the Genesis stories is being reworked so as to carry out the idea of a teacher's textbook and also to make the course not only a course in Bible History but in Bible Literature as well, the Genesis stories being prepared in Bible language for the children. Parts of this manuscript, prepared by Dr. Julian Morgenstern, have been submitted to the Board from time to time. The complete manuscript is now ready for the Board of Editors. Dr. Morgenstern's manuscript represents the work of the first collaborator, as will be explained in a subsequent paragraph.

Our recently issued volume of Bible Stories covering the period of the United and Divided Kingdoms, and known in our series as "Junior Bible Stories, Part IV," is being supplemented by the Board. This is practically ready for the printer.

A Hebrew Reader, which is to serve as an introduction to the Prayer Book, has been prepared by Rabbi Max Reichler and accepted by the Board. This is practically ready for the printer.

A Jewish Holiday Book is receiving the attention of one writer, but the manuscript has not yet been handed in.

A textbook on Post-Biblical History is in preparation.

A Confirmation Manual is promised for next fall.

A series of Jewish Biographies covering the Medieval period is in the hands of a committee of the Board consisting of Doctors Kohler and Philipson.

A Talmudic Reader is being prepared by Prof. Jacob Z. Lauterbach.

It may be of interest to the members of the Conference to hear concerning the method that the Board has adopted for some of the textbooks, especially the textbooks on History. Owing to the fact that the Board has experienced great difficulty in securing writers who combine a knowledge of the subject together with the ability to write for children, the following division of labor has been made.

Textbooks on Jewish History (and this refers for the present to the Textbook on the Genesis stories and the Textbook on the Post-Biblical Period) are assigned to two collaborators, the first an authority on the subject to be treated, who prepares the bibliography, groups the incidents, notes the archaeological, midrashic and ethical material that is of value in connection with each lesson. The second collaborator, in both cases an experienced school teacher, is given

the task of casting this material into the shape of lessons for children. It has also been the practice of the Board, whenever possible, to appoint a committee of the Board to work in conjunction with the several collaborators.

As you will note from the above, the labors of the Board of Editors are beginning to bear fruit, and it is their hope that ere long a series of textbooks will be issued for all classes in our religious schools.

The members of the Board are eager in the performance of the duties that are assigned to them.

Respectfully submitted,
DAVID PHILIPSON, *Chairman*
MAX HELLER
MOSES J. GRIES
SAMUEL SCHULMAN

The report was received with thanks and upon motion adopted.

The report of the Editor of the Yearbook was presented by Rabbi Marcuson.

REPORT OF THE EDITOR OF THE YEARBOOK

To the Central Conference of American Rabbis,

GENTLEMEN: The Editor of the Yearbook begs to report the following activities during the year.

Rabbi Julian Morgenstern, the former editor, drew up and submitted to the various publishing houses specifications similar to those submitted the previous year—thus assuring a uniform book.

The work was awarded to the Bacharach Press—the lowest bidder. The business portion of the book was prepared by the editor during the summer and the instructions of the Executive Board to condense the discussion as much as possible were carefully carried out. Only such discussion as was essential for a right understanding of the final action of the Conference was retained. The work was then submitted to the President for criticism and correction and after being revised along the lines suggested was printed. The editor desires to thank both Rabbis Gries and Morgenstern for kind assistance and suggestions in making the book reach the high standard attained in volume twenty-four. Although the Executive Board met two weeks earlier than in the previous year, the Yearbook was printed in galley form and in the hands of the members at the meeting. The editor calls attention to this fact in connection with the statement that the delay in getting out the book was neither the fault of the editor nor of the publisher.

The paper on Samuel Hirsch was to be finished not later than September first. Instructions were given to wait for it and it reached the editor on November sixth. The volume was in the hands of the members as quickly thereafter as possible.

Reply cards were again enclosed at the suggestion of the President. About three hundred replies were received—eighty-five from members of the Conference. While there were no suggestions offered, the editor wishes to thank the members for their many kind words of approval and encouragement.

Of one thing the editor is particularly proud. Although the cost of production had been materially cut down by the previous editor, by care in preparing copy and by close attention to the work the cost last year was over $500 less than the previous cost of production. This answers once and for all the question whether it pays the Conference to engage an editor to issue the Yearbook.

Under instructions from the Executive Board, the editor prepared a half column review of the book and sent it to every Jewish paper with a copy of the Yearbook. In nearly every case the review was published and in addition an editorial appeared speaking kindly of the volume. For the first time a complete index was added to the volume and received much favorable comment.

At the request of the President and with the approval of the Executive Board, the editor prepared a complete index of the first twenty-five volumes. The general index consists of over 1,000 items and makes reference easy. Special indexes of papers presented at the various conventions, of subjects discussed at meetings, of responsa given have been added for convenience. The list of previous conventions of the Conference which has been incorrectly printed for many years was revised and was added to the Index. A complete list of Honorary Members was compiled and published for the first time. In the general Index, papers were indexed by principal word and by subject treated as well as by formal title which adds to the value of the Yearbooks.

The contracts for the Index as well as for the forthcoming Yearbook were again awarded by competitive bids assuring the lowest price possible as well as a uniform book from year to year. The Index was published for $53 less than contract price.

In conclusion, the editor wishes to thank the President, Rabbi Rosenau, for kind suggestions and co-operation in the work during the year.

Respectfully submitted,
ISAAC E. MARCUSON, *Editor*

The report was received with thanks and adopted by a rising vote and ordered to be made part of the record.

The report of the Curators of Archives was read by the Corresponding Secretary.

REPORT OF THE CURATORS OF ARCHIVES

To the Central Conference of American Rabbis,

GENTLEMEN: A complete inventory of all the material in the archives was made last year. A detailed report as published in the Yearbook was submitted at the last Conference. The Yearbook of 1915 and reprints issued during the year have been added to the archives. The Committee again begs to call attention to the fact that the Yearbooks of 1900-1902 are not in the archives and that some effort should be made to obtain copies of same in order that a complete set of the Yearbooks may be kept on file.

I Your Committee recommends that permission be granted to the Chairman to give to the seniors of the College, upon request, a copy of all the Conference publications that are available. It further recommends that ten copies of each of the Yearbooks at present in stock be

II placed in the archives to be subject to permanent withdrawal only upon the order of the President or the Executive Board. This recommendation is made with a view to the gradual depletion of the stock of Yearbooks on hand and the possible need of extra copies of Yearbooks in years to come.

III Your Committee further recommends that the janitor of the Hebrew Union College Library building in which our surplus stock is stored be given $5.00 for his labors in connection with his care of the stock. Upon requisition of the Chairman he was given $1.00 when the stock was arranged in the Library building last year.

Respectfully submitted,
HENRY ENGLANDER, *Chairman*
SOLOMON B. FREEHOF
JULIAN MORGENSTERN

The report was received with thanks and the recommendations were adopted.

The report of the Committee on Summer Services was read, in the absence of the Chairman, by the Corresponding Secretary.

REPORT OF COMMITTEE ON SUMMER SERVICES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Summer Services begs to report that the fifth season of these services conducted jointly under the auspices of the Central Conference of American Rabbis and the Department of Synagog and School Extension through the medium of the Bureau of Summer Services, has been the most successful in the history of this activity, more rabbis and laymen having held more services in more places than ever before. During the past summer 45 rabbis and laymen held 176 services in 29 places.

As in previous years the Bureau sent a letter to the rabbis early in June, 1915, asking them to institute services in the places where they were to summer if the number of Jewish resorters warranted it. The Bureau promised to loan prayer books and hymnals for the summer congregations. Many replies were received promising co-operation.

In the organization of services in Michigan and Wisconsin the Department was represented by Rabbis George Zepin and Louis I. Egelson of Cincinnati. Rabbi Felix A. Levy of Chicago undertook to keep in touch with the organizers and with the rabbis summering in Chicago, requesting the latter to officiate at various summer resorts when the occasion demanded it.

In Michigan Rabbi Zepin arranged for services at the following places through personal visits and in some cases through correspondence: Barron Lake, Charlevoix, Frankfort, Lake Harbor, Oden, Omena and Ottawa Beach. Rabbi Egelson performed a similar task in Wisconsin at Brown's Lake, Cedar Lake and Elkhart Lake. In other sections of the country, notably the inland resorts of New York and Pennsylvania, the New England States, the Atlantic Coast and the Pacific Coast, services were organized by various individual rabbis summering at these places. Prayer books and hymnals were supplied by the Bureau.

For the first time in the history of the movement, services were held through the co-operation of the Bureau of Summer Services at four summer camps for young people.

A tabulated account of the services held, follows:

Where Held	No. of Services	Rabbis Officiating
Atlantic City, N. J. (Seaside Home)	9	Rev. Wm. Armhold, Philadelphia, Pa.
Big Indian, N. Y. (Jewish Working Girls' Vacation Society)	8	Rabbi Rudolph Grossmann, New York.
Barron Lake, Niles, Mich.	4	Rabbi Abraham Cronbach, South Bend, Ind.

Where Held	No. of Services	Rabbis Officiating
Brown's Lake, Burlington, Wis.	6	Rabbi Louis I. Egelson, Cincinnati, O. Mr. Felix Mendelsohn, Cincinnati, O. Mr. Harry Richmond, Cincinnati, O.
Bushkill Farms Camp, Bushkill, Pa.	2	Rabbi Isaac Landman, Philadelphia, Pa. Rabbi G. Schulman, Yonkers, N. Y.
Casco Camps, West Poland, Me.	5	Rabbi Samuel Schulman, New York, N. Y.
Cedar Lake, Schleisingerville, Wis.	4	Rabbi S. Hirshberg, Milwaukee, Wis.
Charlevoix, Mich.	8	Rabbi Harry H. Mayer, Kansas City, Mo. Rabbi Joel Blau, New York, N. Y. Rabbi Wm. Fineshriber, Memphis, Tenn.
Crescent Beach, Conn.	6	Rabbi M. Elkin, Hartford, Conn.
Elkhart Lake, Wis.	6	Rabbi Bernard C. Ehrenreich, Montgomery, Ala. Rabbi David Goldberg, Corsicana, Tex. Mr. Jacob I. Meyer, Cincinnati, O.
Fabyan House, White Mts., N. H.	7	Rabbi Joseph Silverman, New York, N. Y.
Forrest Park, Pa.	5	Rabbi G. Schulman, Yonkers, N. Y. Rabbi Isaac Landman, Philadelphia, Pa.
Frankfort, Mich.	6	Rabbi David Neumark, Cincinnati, O. Rabbi Wm. H. Greenburg, Dallas, Tex.
Henderson's Farm, Petoskey, Mich.	6	Rabbi Morris Newfield, Birmingham, Ala.
Lake Harbor, Mich.	3	Rabbi David Rosenbaum, Austin, Tex. Rabbi Leonard J. Rothstein, Alexandria, La. Rabbi Emil W. Leipziger, New Orleans, La.
Lake Minnetonka, Excelsior, Minn.	3	Rabbi S. N. Deinard, Minneapolis, Minn.
Lake Placid, N. Y.	5	Rabbi Stephen S. Wise, New York, N. Y. Rabbi David Fichman, New York, N. Y.
Long Lake, Adirondack Mts., N. Y.	6	Rabbi Rudolph Grossmann, New York, N. Y.
Mondawmin Camp, Schroon Lake, N. Y.	6	Mr. Leo W. Simon, Washington, D. C.
Ocean Park, Cal.	9	Rabbi S. Hecht, Los Angeles, Cal. Rabbi Montague N. A. Cohen, San Diego, Cal.

Where Held	No. of Services	Rabbis Officiating
		Rev. J. Weinstock, Los Angeles, Cal.
		Rabbi D. W. Edelman, Los Angeles, Cal.
		Mr. Harvey B. Franklin, Cincinnati, O.
Ocean View, Va.	8	Rabbi Harry A. Merfeld, Columbia, S. C.
Oden, Mich.	4	Rabbi George Zepin, Cincinnati, O.
		Rabbi Wm. Fineshriber, Memphis, Tenn.
Omena, Mich.	7	Rabbi Leo M. Franklin, Detroit, Mich.
Ottawa Beach, Mich.	5	Rabbi George Zepin, Cincinnati, O.
		Rabbi Leonard J. Rothstein, Alexandria, La.
		Rabbi Israel Bettan, Charleston, W. Va.
Saratoga Springs, N. Y.	5	Rabbi Adolph Spiegel, New York, N. Y.
Sharon Springs, N. Y.	8	Rabbi Adolph Spiegel, New York, N. Y.
Star Lake, Adirondack Mts., N. Y.	9	Rabbi Adolph Guttman, Syracuse, N. Y.
Wildwood Crest, N. J.	9	Rabbi Henry Berkowitz, Philadelphia, Pa.
		Rabbi Joseph Krauskopf, Philadelphia, Pa.
		Rabbi Julius Frank, Reading, Pa.

The following is a summary of the services held since the inception of the movement:

In 1910—17 rabbis held 60 services in 10 places.
In 1911— 8 rabbis held 40 services in 8 places.
In 1912—23 rabbis held 115 services in 18 places.
In 1913—29 rabbis held 137 services in 21 places.
In 1914—39 rabbis held 141 services in 21 places.
In 1915—45 rabbis and laymen held 176 services in 29 places.

As in previous seasons contributions were made by the resorters for different purposes. $698.96 was contributed to the Jewish War Relief Fund and $99.55 to the Union of American Hebrew Congregations. The summer resorts where collections were made and the amounts collected are: Brown's Lake, Wis., $28.05 for U. A. H. C.; Casco Camp, Me., $33.00 for Jewish War Relief Fund; Cedar Lake, Wis., $17.93 for U. A. H. C.; Charlevoix, Mich., $300.00 for Jewish War Relief Fund; Forest Park, Pa., $51.00 for U. A. H. C.; Lake Placid, N. Y., $369.96 for Jewish War Relief Fund, and Ottawa Beach, Mich., $6.00 for Jewish War Relief Fund and $2.59 for U. A. H. C.

Your Committee desires to extend its thanks to the rabbis and laymen who have assisted in making this the banner year of the summer services movement. Your Committee is also mindful and appreciative of the work done by the Department of Synagog and School Extension in supplying organizers for Michigan and Wisconsin and in paying expenses of shipping books, sending organizers as well as filling pulpits.

We recommend that the Conference pass a vote of thanks to the rabbis who took part in the work and to the Department of Synagog and School Extension.

The Committee desires to express its thanks to the officers and Executive Board of the Central Conference of American Rabbis for their unfailing courtesy and promptness in placing prayer books and hymnals at our disposal. Owing to the fact that almost 2,000 copies of the Union Prayer Book are needed to adequately supply the needs of the Committee on Summer Services, your Committee recommended to the Executive Board last season that permission be granted to the Department of Synagog and School Extension to reprint those portions of the Union Prayer Book required for this work in leaflet form. The Executive Board very kindly granted this permission and the Department of Synagog and School Extension has generously offered to reprint same at its own expense for free distribution at Summer Resort services. The leaflet tells that the service is reprinted by special permission of the Central Conference of American Rabbis and that complete books can be obtained from the Bloch Publishing Company. We feel sure that this will prove a source of great assistance in Summer Service Work.

Respectfully submitted,

T. SCHANFARBER, *Chairman*
ISRAEL BETTAN
MONTAGUE N. A. COHEN
ABRAHAM CRONBACH
LOUIS I. EGELSON
JULIUS FRANK
WM. H. GREENBURG
ADOLPH GUTTMAN
S. HECHT
EMIL W. LEIPZIGER
HARRY H. MAYER
MORRIS NEWFIELD
DAVID ROSENBAUM
LEONARD J. ROTHSTEIN
ADOLPH SPIEGEL

Upon motion, the report was received with thanks and the recommendation was adopted.

The report of the Committee on Sermonic Literature was read, in the absence of the Chairman, by the Corresponding Secretary.

REPORT OF THE COMMITTEE ON SERMONIC LITERATURE

To the Central Conference of American Rabbis,

GENTLEMEN: The Subcommittee on Annual Sermon Pamphlet of the Tract Commission, through its Chairman, would report that it has transmitted to the Subcommittee on publication at Cincinnati, the manuscripts of the sermons for the next pamphlet, and confidently promises

that the pamphlets will be printed and distributed in ample season for the coming holidays. Adopting a suggestion of our President, the Committee has included in this year's pamphlet, sermons for Hanukah and Purim in addition to those of the other holy days, giving the pamphlet a content this year of thirteen sermons.

The Committee would tender its thanks to all the members of the Conference who have contributed sermons to this pamphlet, and to the Department of Synagog and School Extension of the U. A. H. C. and its director for their valuable services in distributing the pamphlets.

Respectfully submitted,
SAMUEL HIRSHBERG, *Chairman*

The report was received with thanks and adopted.

Upon motion, the Executive Board was instructed to ascertain whether a larger edition of the holiday sermon pamphlet than heretofore published should be issued.

The President announced the temporary committees of the Conference. (See page 15.)

The report of the Committee on Contemporaneous History was presented by the Chairman, Rabbi Gotthard Deutsch.

REPORT OF THE COMMITTEE ON CONTEMPORANEOUS HISTORY

To the Central Conference of American Rabbis,

GENTLEMEN: On the 28th of October, the Hon. Simon Wolf of Washington, D. C., will have completed his eightieth year. For more than half a century, Mr. Wolf has been one of the most active champions of the rights of the Jews in this country. With his I strong pen, he defended the honor of the Jewish people when, during the excitement of the Civil War, reflection was cast on their honesty and patriotism. He has untiringly continued this work to this day. As chairman of the Committee on Civil Rights of the Union of American Hebrew Congregations, he has watched over the interests of the immigrants arriving in this country and of Jews abroad, when intervention by our Department of State was to be invoked in their behalf. In addition he has by his public career reflected credit on the Jewish community. Your Committee recommends that a committee representing this Conference, to be appointed by its President, offer personally to the Hon. Simon Wolf our best wishes on the happy occasion of his eightieth birthday and that the Executive Board take such other action as it may deem

advisable, to convey to Mr. Wolf our hearty appreciation of the noble services which he has rendered to the Jewish cause in his long and useful career.

II On the 27th of June, Professor Martin Philippson celebrated his seventieth birthday. As the son of one of our foremost popular authors and as the grandson of Moses Philippson, the representative of the era which led in the transition from medieval seclusion to modern culture in Judaism, he would rank as an historic figure in modern Israel. But Martin Philippson has strong personal claims on the gratitude of those who stand for the spiritual aspect of Judaism. As author of the modern History of the Jewish People; as president, for a number of years, of the Deutsch-Israelitischer Gemeindebund; as fearless and energetic champion of the Jewish cause, both in civic rights and in literary pursuits, especially as president of the Gesellschaft fuer die Wissenschaft des Judenthums, we owe him a debt of lasting gratitude. Your Committee suggests that a message be sent to Professor Philippson expressive of our sentiments and that these resolutions be printed in the Yearbook.

III During the month of July, Professor Adolf Schwarz, rector of the Israelitisch-Theologische Lehranstalt in Vienna, will have completed three score years and ten of his useful life devoted to the Science of Judaism. As scholarly author in the field of Talmudic literature and as the first president of the Vienna Rabbinical Seminary for twenty-two years, he has performed a lasting service to the Jewish cause. Your Committee suggests that the sentiment of appreciation of his services to the cause of Jewish learning be transmitted to Prof. Adolf Schwarz and be recorded in the minutes of this convention.

IV On the 10th of January, Jacob H. Schiff will have completed three score years and ten. A unique figure in American Judaism, by his princely generosity, by his strong attachment to his religion and his people and by his warmhearted personal interest in all Jewish activities, economic, educational and spiritual, he has written his name large in Jewish history. Your Committee recommends that the incoming Executive Board devise means to express the gratitude and admiration which this body owes to this *Nagid* of American Israel.

V Since this convention met, Judaism in general, and Russian Judaism in particular, has lost one of the most unique figures in the latest phase of our history. Rabbi Isaac Jacob Reines of Lida died, advanced in years, leaving a lasting name in Jewish history. By his activity in Jewish education, by his desire to modernize the *Yeshibah*, by his numerous works in which he advocated his ideas and finally by his advocacy of the union of all forces in

Israel, expressed in the *Mizrahi* movement, he has endeared himself to all who stand for progress in Judaism. While there can hardly be any doubt that Rabbi Reines would not have accepted the principles for which this Conference stands as a proper interpretation of Judaism, he, as a man who was willing to cooperate with the most radical elements in Zionistic Congresses, would surely have admitted that he had important principles and views in common with us; therefore, your Committee desires to honor the memory of this great scholar and devoted Jew by a record of its admiration in the minutes of our convention.

VI Paul Ehrlich, a world-wide celebrity in medical science, deserves a tribute of admiration from this body. By his discoveries he has not merely shed lustre on the Jews all over the world but the humanitarian results of his scientific activity call, even from a humane point of view, for grateful recognition. Your Committee moves that a tribute of admiration by this body be duly recorded in our minutes and be transmitted to the family of the deceased with an expression of our sincere sympathy and with the declaration that in the death of His Excellency, Privy Counsellor Professor Paul Ehrlich, which occurred August 20, 1915, the Jewish people all over the world mourn the loss of one of the most illustrious of their co-religionists.

VII David Kahana (Kohn) died at Odessa, August 24, 1915. As an historian who shed light on one of the most difficult phases of Jewish history, the mystic movements of the seventeenth century, he has advanced the cause of Jewish learning, and your Committee suggests that this Conference place itself on record, expressing its recognition of the services rendered to our literature by the deceased scholar, and that a copy of these resolutions be transmitted to the family of the deceased.

VIII As one of those who, under the difficulties which a public position presented to Jews in many countries, remained devoted to his religion, Professor Leopold Cohn, who died at Breslau, November 18, 1915, deserves a tribute of recognition. As a devoted worker in the communal life of his city and as a painstaking scholar, devoting his vast philological erudition to the editing of Philo's works, Leopold Cohn proved that the Jewish cause in all its activities had a sacred message for him. Your Committee recommends a tribute of our admiration for the work of this devoted Jew and great scholar be recorded in our minutes and transmitted to his family.

IX While this convention has taken proper action on the death of the late Solomon Schechter, one of the leading men in American Israel, your Committee believes that its report on events of great importance in Jewish history would not be complete

were it not to make reference to the severe loss which the cause of Israel sustained in the death of Professor Solomon Schechter which occurred in New York, November 19, 1915.

X Through the death of Joseph Jacobs, the versatile author, which occurred in New York, January 30, 1916, Jewish literature in the English language lost one of its most valued workers. Aside from his literary activity in many fields, Joseph Jacobs has, by his work on the Jews of Angevin and England, on Jewish statistics, on anthropology and folklore; by his work on the Jewish Encyclopedia and in the editing of the new English Bible, and by his activity as publicist, made for himself a lasting name in Jewish literature. Your Committee recommends that this convention record its grief at the untimely death of this valuable worker for the Jewish cause and convey these sentiments to his family.

XI The work of peace has its heroes and martyrs just as noble and often nobler than those of war. Such a martyr to his civic duty was Dr. Theodore B. Sachs of Chicago, who had devoted his life to the great cause of fighting tuberculosis, one of the most pernicious scourges of our civilization. Your Committee recommends that this Conference record its grief at the untimely death of Dr. Theodore B. Sachs, which occurred in Chicago, April 2, 1916, and transmit this expression of its heartfelt sympathy to the bereaved widow.

XII A noble champion of our cause, though not one of our people, was Carl de Eoetvoes, the illustrious Hungarian attorney and statesman, who departed this life April 13, 1916. Those of us who remember the terrible depression which the Jews all over the world felt when the ritual murder trial of Tisza-Eszlar in 1883 shocked the civilized world, will appreciate, without any further explanation, the noble work which the deceased did for the cause of Judaism, effectively defending it against the most diabolical slander ever raised against our co-religionists. Your Committee, therefore, deems it a duty that this Conference go on record expressing its lasting gratitude to the memory of this noble champion of truth and righteousness, and that the Executive Board be directed to give publicity to these sentiments in the Hungarian press.

XIII The modern development of Jewish literature created an activity in languages which up to half a century ago had no place in Jewish literature. Prominent amongst these, in quality and importance, is the Magyar language. Your Committee is of the opinion that in the death of Max Szabolcsi, the prominent Hungarian publicist, which occurred June 17, 1915, the Jewish cause and, within it, the cause of religious liberalism lost a valuable champion, and your Committee, therefore, suggests that this Conference

express its recognition of the value of the work done by this champion of our cause and transmit these sentiments to his family.

XIV The reaction in political life, which began after the Berlin Congress of 1878, in Roumania, called forth a number of noble and devoted workers in our midst. Prominent amongst them is Elias Schwarzfeld, who died at Paris, June 25, 1915. By his work on behalf of his persecuted co-religionists at home and by his connection with the noble work undertaken by the Alliance Israelite Universelle and the Jewish Colonization Association, Elias Schwarzfeld has won for himself a lasting place in Jewish history. Your Committee suggests that this recognition of the man's worth be placed on the records of this Conference and that a copy be transmitted to the I. C. A.

XV Solomon Rabinowitz, known all over the Jewish world as "Shalom Alechem," departed this life on May 13, 1916. It seems unnecessary to give an appreciation of this author, of whom it may well be said, "Thy words have upholden him that was falling, and thou hast confirmed the feeble knees." All members of this body are familiar with the immortal literary work of this recent comer to our shores. Your Committee, therefore, recommends that this Convention express its deep sympathy at the untimely death of Solomon Rabinowitz, record this recognition of his literary genius in its minutes and convey these sentiments in a message to the family of the deceased.

XVI During the year 1917 the centenaries of the following prominent men in Jewish history will occur: Heinrich Graetz, October 31; James K. Gutheim, November 15; Isaac Elhanan Spektor, exact date unknown. Of the importance of the first named author, it is idle to say anything to a body like ours. The mere fact that no scientific book on Judaism has obtained such a wide circulation and has been translated into so many languages as Graetz's *History of the Jews,* is an argument sufficient to justify a special commemoration of his centenary. Your Committee, however, is of the opinion that Graetz deserves a special treatment for his work on exegesis and, therefore, recommends that next year's program include two papers, one on "Graetz as Historian" and another on "Graetz as Exegete."

XVII James K. Gutheim who, as translator of a part of Graetz's history, has a place in this connection, served as pioneer English speaking rabbi to various prominent congregations in this country, and has undoubtedly won for himself a lasting place in the history of the American rabbinate. It may be added that, at the time of his death, he was a member of a committee, engaged in preparing the plan for a rabbinical association, and in this way also

became a forerunner of the work which is now organized by our Conference. It may further be added that, evidently through an oversight, his name was omitted from the Jewish Encyclopedia and that, therefore, the commemoration of this earnest worker in the American pulpit, on the occasion of the hundredth anniversary of his birth, is, in the opinion of your Committee, a tribute due to him.

XVIII Isaac Elhanan Spektor, for many years the rabbi of Kovno, was, at the time of his death in 1896 and long before that time, the undisputed leader of old-fashioned Judaism in Russia, and a recognized authority all over the Jewish world. Your Committee feels that, on the occasion of the centenary of his birth, a paper on his life and activity in connection with an historic survey of orthodox rabbinic Judaism in the latter part of the nineteenth century would be not merely a proper tribute to those who earnestly tried to maintain the traditions of Elijah of Wilna, but also a service to the seekers of information on the currents of Jewish thought during the latest phase of our history.

XIX The subsidizing of literary works is not strictly among the proper activities of our body, yet it would seem proper that the Central Conference of American Rabbis set an example in guiding public thought under exceptional conditions. Such exceptional conditions exist, in the opinion of the majority of your Committee, in two cases. A. M. Luncz, blind for many years, is untiringly active in the field of Jewish literature. Living in Jerusalem, he made the study of Palestinian archeology and of all phases of the history of Jews in Palestine his life's work. He has done yeoman's service in this direction. His latest enterprise is a critical and handy edition of the Palestinian Talmud. Your Committee feels that the conditions under which this brave scholar works, especially under the trying situation created by the present war, deserve special recognition and, therefore, recommends that a substantial subsidy be granted to Mr. Luncz, either by subscribing for a number of copies of his works which may be distributed among various libraries or given as prizes to theological students; or, if this should be feasible, that one part of his work be published at the expense of this body.

XX Another exception seems to be justified in the case of Isaac Even, of New York, whose brilliant essays on Hasidism, published in the Yiddish press, are by far the best written on this difficult subject in late years. Even is not only familiar with the history and literature of Hasidism but, as a close personal observer, knows its folklore better than any author of modern times; and, free from tendencies of glorification which, remarkable enough,

characterize the works of authors directly hostile to the Jewish religion, Even displays the genuine sympathy of a true historian. Mr. Even would like to publish his collection in Hebrew. Your Committee recommends that the incoming Executive Board be empowered to enter into communication with him with the object of rendering him such assistance, both moral and material, as is within our power.

XXI The institution of a regular Peace Sabbath, with a special liturgy and a sermon devoted to the subject of international peace, is, in the opinion of the majority of your Committee, worthy of consideration and if the convention concurs with this view, the Committee recommends that it be referred to the incoming Executive Board for favorable action.

XXII Discrimination against Jews offering to enlist in the National Guard in New York calls for our serious consideration. Your Committee is of the opinion that the question of how to meet the anti-Jewish prejudice is of supreme importance, and recommends that a committee be appointed to formulate a plan whereby our organization shall be enabled to cooperate with other national organizations in dealing with this question.

XXIII The terrible European war, now lasting fully two years, has imposed a heavy tax on our charitable co-religionists. Though gratefully appreciating the sentiment which prompted the President in setting aside a special day for the aid of the war sufferers and the generous participation of our non-Jewish fellow citizens, yet we cannot close our eyes to the fact that the misery continues. Jews are to a disproportionately large extent affected by it, and the members of this Conference, appointed as watchmen over the House of Israel, should give to this difficult task, to this work of *Ẓedaḳah,* their fullest attention. Your Committee suggests that the incoming Executive Board be directed to devise a plan by which this work shall receive the organized support of our membership.

XXIV While praying and hoping for peace we cannot close our eyes to the fact that the serious complications existing between our country and the Republic of Mexico may, at any time, lead to war. Your Committee suggests that this convention appoint a committee at once to prepare a plan for the necessary spiritual ministration in field and hospital; and further, to organize such aid as the Jewish institutions and societies would be called upon to render in such an emergency, and that it enter into corre-

spondence with other national bodies in order to secure proper cooperation.

Respectfully submitted,

G. DEUTSCH, *Chairman* — ISIDORE LEWINTHAL
CHARLES J. FREUND — MEYER LOVITCH
MAX HELLER — MAX REICHLER
ISAAC LANDMAN — JACOB D. SCHWARZ
CHARLES A. RUBENSTEIN

The report was received and the recommendations were considered seriatim.

Recommendations I to III were adopted.

Recommendation IV was referred to the Executive Board for suitable action.

Recommendation V was adopted as amended.

Recommendations VI to IX were adopted.

Recommendation X was adopted as amended.

Recommendation XI was adopted by a rising vote.

Recommendation XII was adopted.

Recommendations XIII and XIV were adopted.

Recommendation XV was adopted as amended.

The Conference adjourned to reconvene at 8:30 p. m.

The Conference reassembled at 8:30 o'clock and resumed consideration of the report of the Committee on Contemporaneous History.

Recommendations XVI to XXI were referred to the Executive Board.

Recommendation XXII was referred to the Committee on Church and State.

Recommendation XXIII was referred to the Committee on President's Message.

Recommendation XXIV was referred to the Committee on Resolutions.

The report as amended was adopted as a whole.

It was moved and adopted that the Executive Board add an extra paragraph to the report of the Committee on Contem-

poraneous History containing an expression of appreciation of the work done by Rabbi Deutsch during the twenty-five years that he has served as professor of history at the Hebrew Union College.

The following additional paragraph was ordered to be added to the report on Contemporaneous History.

Professor Gotthard Deutsch's completion of twenty-five years of consecrated and efficient service as Professor of Jewish History in the Hebrew Union College merits especial consideration in a report on Contemporaneous Jewish History. Registering the unanimous voice of the Central Conference of American Rabbis, the Executive Board herewith places on permanent record its hearty appreciation of Dr. Deutsch's twenty-five years of indefatigable labor as professor, author and critic, his proud loyalty to the high ideal of Jewish Scholarship, and his enthusiastic interest in all matters which concern Israel everywhere. The qualities of mind and heart, these achievements of the Jewish spirit, no less than his impressions and genial personality, have won for him a permanent place in the affections and esteem of American Israel.

Upon motion, duly adopted, a committee of three was appointed to draw up suitable resolutions expressing the gratification of the Conference at the maintenance of peace between the United States and Mexico. Rabbis Philipson, Krauskopf and Morgenstern were named as the Committee.

The report of the Special Committee on Religious and Ethical Instruction in Secular Schools was presented by the Chairman, Rabbi Wolsey.

REPORT OF THE SPECIAL COMMITTEE ON RELIGIOUS AND ETHICAL INSTRUCTION IN SECULAR SCHOOLS

To the Central Conference of American Rabbis,

GENTLEMEN: It would be futile to deny the fact that the introduction of religion into the public schools through Bible reading, with or without comment, is a question that is proving to be the anxious concern of people of all denominations. Efforts are being made by Christians every year to enact into law some provision by which the schools may be utilized for religious and moral instruction, and in those states where no law forbids such instructtion, superintendents and teachers have been known to have con-

ducted Bible readings, religious exercises and the singing of sectarian hymns. Even in states where Bible reading is forbidden, every Christmas and Easter are occasions for Christian exercises or sectarian instruction of some kind.

The report of the Board of Education of the Presbyterian Church in the United States of America (page 43—quoted in *Religious Education*, April, 1916, page 132), contains the following pronouncement, typical of Christian sentiment and activity:

A. The Bible:
   1. The right to read the Bible in the public school is inalienable.
   2. Christian citizenship should use every legitimate means to safeguard this right.
   3. The Bible is not a sectarian book.
   4. In a Christian land it is not violating the principle of religious liberty to permit and approve such teaching even if there is a majority of non-Christians and non-Protestants in the school.
   5. Laws to compel the reading of the Bible are not desired, but every honorable effort should be made to remove all discriminating legislation.

B. Religion:
   1. The public school without religion is a practical failure in respect to securing moral and spiritual values.
   2. True citizenship depends on religion.
   3. Education without religion is more faulty and futile than religion without education.
   4. The school owes to the state moral training in return for financial support. The outstanding place of New England in our American life, her influence upon politics, education and religion, as well as her powerful commercial position, is the direct result of the erection of an educational system uncompromisingly religious since the day when Colonial Massachusetts passed a law requiring the teaching of the principles of religion.
   5. Interest is shown in all Christian agencies offering solutions to the question of public school religious instruction of which Bible reading is only a part. Educators are taking interest in the effort to introduce, without sectarian bias, a method of religious instruction for public school children either in connection with the public school course or under direction of the churches. Mention is made of such plans as Gary, Colorado and North Dakota.

Christian teachers and pastors have remarked to me that the moral education of the public school children is to them a serious problem. The church has failed to gather them in, and, as a result,

they claim there has been much delinquency, vice and crime. Many of these children are the offspring of the immigrant, and there seems to be no way of reaching them save through the public schools. They are in earnest about the matter, and they mean to press their solution upon the attention of lawmakers, school boards and school teachers.

The Jew has looked on all this with a complacency that bodes no good either for the Jew or for America's vast school population. We have simply resisted the sectarian's efforts and, with a word about the function of home and church as moral and religious educators, we have satisfied our conscience; while, in the meantime, the very thing we have resisted has become a serious reality and perhaps eventually will be a menace to our welfare and our religious liberty.

Let me call your attention to the opinion of Mr. B. H. Hartogensis of Baltimore, a copy of which has been transmitted to me by the President of the Conference. His statement is significant. He says: "Jews are laboring in Maryland under marked disabilities, but it is in the public schools that most of us come in contact with that which is most hateful—an attempt, despite the law, to convert children to Christianity."

With reference to a bill which passed the recent legislature of the State of New Jersey requiring at least five verses to be read from the Old Testament, Rabbi Foster states that "the word Old Testament was introduced into the bill as a compromise, being substituted for the word Bible", and that "this substitute was suggested by the opponents of the bill." He further says: "As the measure now stands, we cannot really find much cause to object except that the measure may be the opening wedge for the introduction of other Bible bills in the future."

In the report of the Committee on Church and State to the Charlevoix convention, I note that the reading of the Bible is either mandatory or permitted in 38 states of the Union. It might be well at this point to indicate some errors in the report of the Committee on Church and State, as well as to indicate the progress of the movement for the reading of the Bible in the public schools:

West Virginia—Report incorrect. There are no court decisions favoring the use of the Bible in the public schools.

Iowa—"Courts decide that while there is nothing in law or constitution to forbid the reading of the Bible in the public schools, it is not compulsory. This leaves it to local boards and individual teachers to decide." (Rabbi Eugene Mannheimer.) He further states that "Mr. Wilbur F. Crafts attempted to have a bill introduced making it compulsory, but failed."

District of Columbia—"The compulsory reading of the Bible

without comment and the recitation of the Lord's prayer was a compromise after a great battle." (Rabbi Simon.)

South Dakota—"While the law permits the use of the Bible in the public schools, an unsuccessful attempt was made last winter to change the word 'may' to 'must'." (Attorney General.)

Utah—Committee report in error. "The law of the State absolutely prohibits it." (Rabbi Rice.)

Tennessee—"The opponents of the law which requires the reading of ten verses intend to carry the matter into the court and test the constitutionality of the law." (Rabbi Lewinthal.)

Mississippi—Report of Committee in error. "The law is favorable to the reading of the Bible in the public schools." (Rabbi Brill.)

New York—"A principal may allow Bible reading without comment, if he wishes." (Rabbi Rudolph Grossmann.)

New Jersey—At least five verses from Old Testament mandatory. The bill which was enacted into the law was proposed by a Christian clergyman.

New Hampshire—Report of Committee on Church and State incorrect. Practice favorable to the use of the Bible in the public schools.

Professor George A. Coe, in an article, "A General View of the Movement for Correlating Religious Education with Public Instruction" (*Religious Education*, April, 1916), informs us that the North Dakota plan is in use in over 20 cities and towns of Indiana; that in the State of Washington, 30 of the schools are giving credit for Bible study; that in Tacoma, the school board "has authorized high school credit for Bible study that follows either the published outlines prepared by a committee of the Tacoma Ministerial Alliance, or the International Graded Lessons for the high school age or any course approved by the Superintendent and Board of Directors which is of equal educational merit and requires an equal amount of work;" that "Birmingham, Alabama, has adopted a sweeping plan for credits in both the high school and the elementary schools for work done as a member of an organized Sunday School or Bible-Study class in the study of the Bible . . . under approved and qualified teachers. The credit is conditioned . . . solely upon a certificate of attendance, diligence, faithfulness and deportment;" that "the State School Board of Virginia has adopted a plan that requires both class study (outside the high school) and examination by the high school or questions prepared by the State Board."

We cannot be indifferent to this situation. The subject requires our earnest and immediate thought, and we are under the necessity of doing more than merely guarding our religious liberty.

If we shall rest content with such a policy, we shall inevitably provoke the resentment of a large number of well-meaning men and

women in this country who are trying to improve the religious and moral education of the youth of the nation. Our duty is, wherever possible, to co-operate constructively even while we jealously safeguard the principle of the separation of church and state.

It is with an earnest desire to meet this situation, that your Committee lays before you for consideration, a study of the following proposals:

The English System by Henry Barnstein.
The Continental System by Jonah B. Wise.
The Dakota Plan by Frederick Cohn.
The Colorado Plan by Louis Wolsey.
Ethical Instruction in Public Schools by Samuel Schulman.
The Gary Plan by Tobias Schanfarber. (Appendix M.)

Respectfully submitted,

LOUIS WOLSEY, *Chairman* SAMUEL SCHULMAN
HENRY BARNSTEIN JONAH B. WISE
FREDERICK COHN

The Chairman announced that the views expressed in the individual reports were the personal views of the writers—that the Committee was only responsible for the recommendations contained in the closing paragraphs of Rabbi Schanfarber's report. These recommendations were approved by Rabbis Schulman, Barnstein and Wolsey and dissented to by Rabbis Cohn and Wise.

It was moved and carried that the discussion of the report of the Committee on Religious and Ethical Instruction in Secular Schools be made the first order of business on Monday morning.

The Conference then adjourned.

RELIGIOUS EDUCATION DAY

MONDAY MORNING, JULY 3RD

The Conference reassembled at 10 o'clock. The opening prayer was delivered by Rabbi Aaron L. Weinstein.

The action of the previous session making the discussion of the report of the Committee on Religious and Ethical Instruction in Secular Schools the first order of business was reconsidered and it was decided to proceed with the Religious

Education Day symposium as laid down in the program and that the discussion of the report of the Committee on Religious and Ethical Instruction be fixed for Monday evening at 8 o'clock.

Rabbi Berkowitz, Chairman of the Committee on Religious Education, took the Chair.

The symposium on the theme, How Can the Personal Side of Religion be Cultivated in the Jewish Child? was then begun with a paper by Rabbi Berkowitz on The Importance and General Scope of the Subject. This was followed by papers by Rabbi Isaacs on Methods to be Employed in the Home; by Rabbi Abba H. Silver on How the Communal and Social Life May be Made to Help; by Rabbi Salzman on How the Pulpit and Rabbinical Administration May Help; by Mr. Benjamin Veit, Superintendent of Public Schools, Brooklyn, N. Y., on Application of Public School Methods in the Organization and Management of the Religious School.

The symposium was concluded with a paper by Mr. Albert S. Gottlieb of New York on Religious School Architecture and Equipment. (Appendix F.)

A discussion followed, participated in by Rabbis Stern, Kohler, Wise and Philipson.

The President, Rabbi Rosenau, takes the Chair.

The President thanked Rabbi Berkowitz, in the name of the Conference, for the excellent and instructive program which he had prepared for Religious Education Day.

The report of the Committee on Descriptive Catalog was read by the Chairman, Rabbi Zepin.

REPORT OF COMMITTEE ON DESCRIPTIVE CATALOG

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Descriptive Catalog begs leave to report that although a considerable amount of progress has been made during the season in preparing paragraph reviews of the books recommended for a religious school library, the work is far from complete and the Committee is of the opinion that it will take several years before the books now on the list can be reviewed.

At the close of last season the Chairman of the Committee was

granted permission by the President of the Conference to negotiate with Mr. Charles E. Bloch of the Bloch Publishing Company, for the purpose of having this list printed. Mr. Bloch who did not realize the magnitude of the task offered to have the paragraph comments on these various volumes prepared in his office and to submit them to the Committee for final revision. Mr. Bloch devoted a great amount of labor and time to this work, but he soon realized that all that he could do in one season would be to correct the names and titles and add prices together with other details, such as whether the book was out of print, etc., etc. It was quite late in the season, May 1, before Mr. Bloch finished this much of the work and forwarded the annotated copy to the Chairman of this committee. Since then your Committee has been actively at work.

The list contains 693 titles. 100 volumes have been chosen for paragraph reviews. 56 reviews have been handed in and are ready for the editorial group of this Committee.

It is the opinion of the Committee that the complete list should be published and that the volumes that are especially helpful to religious school readers should be starred.

Respectfully submitted,

GEORGE ZEPIN, *Chairman*	MEYER LOVITCH
SAMUEL S. COHON	EUGENE MANNHEIMER
ABRAHAM CRONBACH	ELI MAYER
LOUIS I. EGELSON	MAURICE M. MAZURE
SOL B. FREEHOF	JACOB MIELZINER
MAX HELLER	JULIAN H. MILLER
ABRAM HIRSCHBERG	MARIUS RANSON
ISAAC LANDMAN	JOSEPH RAUCH
MORRIS S. LAZARON	MAX REICHLER
GERSON B. LEVI	DAVID ROSENBAUM
DAVID LEVY	A. H. SILVER
LEE J. LEVINGER	ABRAM SIMON
SIDNEY S. TEDESCHE	GEORGE SOLOMON

The report was received and, upon motion, was adopted.

The Conference adjourned.

MONDAY AFTERNOON

The Conference reassembled at 3 o'clock.

A round-table discussion on The Practical Problems of the Ministry was led by Rabbi Stephen S. Wise. The discussion was led by Rabbis Maurice H. Harris and Sol Kory, and was

participated in by Rabbis Schulman, Goldenson, Ettelson, Witt, Marcuson, Fox, Fineshriber, Kohler, Clifton H. Levy, Abels, Foster, Koch, Leo M. Franklin, Charles S. Levi, Sadler and Wise.

The Conference adjourned.

Monday Evening

The Conference reassembled in the parlors of Wildwood Manor at 8:45 o'clock.

The discussion of the recommendations of the Committee on Religious Instruction in Secular Schools, which had been made the special order of business for the evening, was taken up.

Rabbi Newfield explained the Birmingham plan (Appendix M). The discussion was participated in by Rabbis Lyons, Silverman, Morgenstern, Newfield, Kornfeld, Cohon, Barnstein, Schulman, Philipson and Wolsey. (Discussion on page 479.)

The minority report opposing the recommendation that the Conference approve the Gary plan of weekday religious instruction was voted upon and lost by a vote, yeas, 9; nays, 25.

The majority report favoring the approval of the Gary plan was then adopted; yeas, 32; nays, 10.

Rabbis Moses P. Jacobson, M. M. Feuerlicht, Rudolph Grossmann, Solomon Foster, Nathan Krass and Isaac Landman requested that their votes be recorded as opposed to the adoption of the recommendation.

The Conference adjourned.

Tuesday Morning, July 4th

The Conference convened at 9:50 o'clock, the Vice-President in the Chair.

The opening prayer was delivered by Rabbi Freund.

The President appointed Rabbi Newfield parliamentarian for the convention.

The report of the Committee on Co-operation with National Organizations was read by the Chairman, Rabbi Rosenau.

REPORT OF COMMITTEE ON CO-OPERATION WITH NATIONAL ORGANIZATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Co-operation with National Organizations begs leave to report:

1. In pursuance of the recommendation adopted by the Central Conference of American Rabbis at its meeting held at Charlevoix, July 6, 1915, the Executive Board selected two members—your President, Rabbi Rosenau and your ex-President, Rabbi Gries—to represent the Central Conference of American Rabbis at a Conference of the representatives of National Jewish Organizations, which was to be held in Washington, as planned by the American Jewish Committee. Later, when, after correspondence with the American Jewish Committee, the representation of the Central Conference of American Rabbis was increased to four instead of two, your President, empowered to do so by your Executive Board, appointed two additional members, Rabbis Philipson and Schulman, to represent your body at the Conference called by the American Jewish Committee.

Invited, because of existing differences between the American Jewish Committee and the Jewish Congress Organization Society, to a meeting which was held at Hotel Astor, New York, Sunday, October 3, by Adolf Kraus, Esq., President of the Independent Order of B'nai B'rith "for the exchange of views and the endeavor to reach a consensus of opinion without binding any organization in advance," your President attended said meeting.

Whereas, the plan of the American Jewish Committee was approved by the Central Conference of American Rabbis, as hereinbefore stated, and, because instructed by a vote of the Executive Board of the Conference which was obtained by your President through the mails, to decline a subsequent invitation of the Jewish Congress Organization Society to a Pre-Congress Conference held in Philadelphia, Sunday, March 27, your President informed the Jewish Congress Organization Society that the Central Conference of American Rabbis would not and could not be represented at the Philadelphia meeting.

When, therefore, the American Jewish Committee planned a Conference of Jewish National Organizations for July 16, 1916, at Hotel Astor, New York, for the purpose of considering "suitable

measures to secure full rights for the Jews of all lands and the abrogation of all laws discriminating against them, it being understood that the phrase 'full rights' is deemed to include civil, religious and political rights; and in addition, wherever separate group rights are recognized in any land, the conferring upon the Jews thereof of such rights as are desired by them", your President authorized the signature of the Central Conference of American Rabbis to be appended to the call, and your representatives, two of whom were originally selected by the Executive Board and the other two appointed by the President, have been asked to attend said Conference.

I We, therefore, recommend that this convention ratify the appointment of these representatives of the Central Conference of American Rabbis to the Conference called by the American Jewish Committee for July 16, 1916.

2. Your President, having represented the Conference as speaker at the Mass-meeting of the American Jewish Relief Committee held at Carnegie Hall, Tuesday evening, December 21, and, having realized the imperative need of American Jewry's co-operation in securing the Five Million Dollar fund for the amelioration of the suffering of our co-religionists in the lands of the belligerent nations, offered the help of the Conference as a whole and of its members individually for securing the sum hereinbefore stated. Your Committee is glad to report that the help offered, having been accepted by the American Jewish Relief Committee, was generously extended by the members of our Conference.

II In this connection your Committee recommends that through our Committee on Co-operation with National Organizations, the incoming Executive Board be instructed to assist the American Jewish Relief Committee, acting jointly with kindred national organizations, in securing additional funds for further relieving Jewish suffering in the belligerent countries of the world.

3. The Central Conference of American Rabbis was asked to be represented at the Second World Court Congress on May 2, 3 and 4, at Carnegie Hall, New York. Because the purpose of the World's Court League is the establishment at the close of the present war of a World Court "empowered to consider and decide international differences in order to prevent war", it was deemed advisable to accept this invitation. The president appointed Rabbis Rudolph Grossmann, Maurice H. Harris, Samuel Schulman, Benjamin Tintner and Stephen S. Wise as the Conference representatives.

4. The National Federation of Religious Liberals, about to reorganize itself "by bringing into closer affiliation the progressive religious bodies of the United States, extends to our Conference an invitation for membership within its body. Said membership would, according to the provisional constitution of the National Federation

of Religious Liberals, involve the annual dues of $100.00 for the Central Conference of American Rabbis. The National Federation of Religious Liberals, furthermore, proposes to hold a Congress in Boston in November, 1916, for which it asks the appointment of two representatives from the Central Conference of American Rabbis. Your Committee recommends:

III That the Central Conference of American Rabbis, through its Committee on Co-operation with National Organizations, ascertain the character and purposes of the National Federation of Religious Liberals with a view of joining this body at next year's convention if deemed advisable.

Respectfully submitted,

WILLIAM ROSENAU, *Chairman*	DAVID PHILIPSON
MOSES J. GRIES	SAMUEL SCHULMAN
KAUFMAN KOHLER	JOSEPH STOLZ
JOSEPH KRAUSKOPF	*MAX HELLER

The report was received and the recommendations were taken up seriatim.

Rabbi Heller—As a member of this committee, I have signed this report with the reservation that has been read. The reason of my reservation is that, in my opinion, this Conference as a Conference of American Rabbis ought, in this controversy that prevails at present in American Israel, to identify itself not with the American Jewish Committee but with the Jewish Congress Committee. There is a very clear cut difference between the two movements—the movement for a national body on the one hand and the movement for a Jewish congress on the other. I believe that the Committee appointed by our President was within its rights in going ahead upon the instructions of the Conference, and as a member of the Committee, and a member of the Executive Board that carried out the instructions of the Conference, I felt that I could not consistently oppose the carrying out, on the part of the Committee, of the instruc-

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* Max Heller signs with the reservation that, as he favors the Jewish Congress movement, he believes that it should be supported by our Conference.

tions received from the Conference. But now that this Committee comes before you with its report, showing that it carried out its instructions in the spirit in which they were given and asks you to ratify these steps, I, for one, as a member of the Committee, as one who believes in the Jewish Congress movement, ask you, after you have ratified the steps that this Committee has taken so far, to reconsider the entire question and to see whether or not it is not time, in the light of what has passed during the last twelve months—to place yourself on the other side of the controversy and endorse the Jewish Congress Movement, instead of the American Jewish Committee. I, for one, am in favor of the democratic plan of the Jewish Congress, that movement which is endorsed by the masses of our people. Here, then, is an opportunity for all of us to show and to prove that we stand with the people and not with those who, by reason of worldly success, have lifted themselves above the people and wish to govern them, without giving the masses a chance to have a voice in these problems.

Rabbi Harris—Do I understand from the remarks of the last speaker that the Conference has taken sides in this issue?

Rabbi Rosenau—The Conference has taken sides to the extent that it has co-operated with the American Jewish Committee. When it was brought to the attention of the Conference at Charlevoix, that a request had been made that we co-operate with the American Jewish Committee, the Conference unanimously accepted the invitation. I refer you to the section in the Yearbook, which states clearly that the invitation was accepted. The matter of appointing delegates to the conference to be held in Washington in the month of November, under the auspices of the American Jewish Committee, was referred to the Executive Board. At the Post-Conference Executive Board meeting, the Board decided unanimously to have Rabbi Gries and myself represent the Central Conference of American Rabbis at the conference called by the American Jewish Committee and

gave the President further instructions that he correspond with Dr. Cyrus Adler, asking whether we should not have a larger representation, in view of the fact that we represent a large constituency throughout the country. Dr. Cyrus Adler replied stating that the matter would be taken up at a meeting of a sub-committee and, as a result of that meeting, the number of delegates assigned to various organizations was modified. We were notified that we were entitled to four representatives in that conference. By virtue of the power vested in me, I appointed Dr. Philipson and Dr. Schulman to represent us in the contemplated conference of the American Jewish Committee. In the early part of September, a communication came from the President of the I. O. B. B., asking me to attend a meeting of international organizations. The Press Committee of that meeting was Mr. Louis Marshall and Judge Louis D. Brandeis, who gave out the facts that were afterwards printed in the Jewish as well as in the secular press.

In the month of October, we held the meeting of the Executive Board of the Conference. I there presented in substance what was done at the meeting of Presidents, because I felt that it was due our Executive Board to know more than was contained in the press report. Rabbi Heller was present at that meeting and he voted with us; that is to say, that we should not co-operate with any organization except one that would demand full political and religious rights for the Jews in Europe. Subsequently, I received an invitation to have the Conference attend, by representatives, the Pre-Congress Conference of the Jewish Congress Organization Society. I communicated the invitation to the members of the Executive Board. Every member voted that we should adhere to the resolution adopted by the Conference in Charlevoix and later confirmed at the meeting of the Executive Board. The only person who did not reply and who did not register his negative vote was Rabbi Heller. On the basis of the unanimous vote, I notified

the Jewish Congress Organization Society that we could not be represented at their Pre-Congress meeting. The American Jewish Committee first intended to hold a conference a week ago last Sunday and asked me whether our representatives were still the same. I replied that the four previously named members were still our representatives and that the four men were instructed to attend the conference scheduled for two weeks ago. The conference called by the American Jewish Committee was not held at the date fixed, but is called for next month. The Committee on Co-operation presents this statement and asks, by reason of the resolution of a year ago, for the ratification of the appointees of your President to the conference.

Rabbi Calisch—The conditions have changed since these instructions were first given a year ago and they have changed to such an extent that they materially affect the decision that was made a year ago. I do not feel that we have the right to bind the members of this Conference to one or the other side of this controversy. It represents more than a difference of action. It stands for a principle on which we are divided and we have no right to cast an official vote of this body, making all of our members conform to one side or the other.

Rabbi Wise—Would it be possible so to re-shape the resolution offered, as to make it possible to consider the matter *de novo,* without seeming by any action of ours to withhold our approval from the action taken by the Executive Board during the past year? In other words, this body is master of itself. Is there not some action by which, while not implying disapproval of anything done by our executive representatives during the past year, it will yet be possible to consider the question on its merits alone and independent of any action heretofore taken on it. If we are forced to give our approval or disapproval of action taken already, may we not have the privilege of reviewing the matter *de novo?*

Rabbi Rosenau—I think it would be unfortunate, if we considered the matter *de novo*, because it would intimate to the American Jewish Committee that we are not acting in good faith with them. We have resolved to co-operate with them. We confirmed that resolution and, on the basis of the confirmation of the original resolution, I thought that I was authorized to assure the American Jewish Committee that we would be with them and also append our name to their call. I, for one, would not wish to break faith with them.

Rabbi Charles S. Levi—The proceedings of the Executive Board in carrying out the instructions of the Conference have been perfectly regular and in accord with the wishes of the Conference. In accordance with instructions, delegates have been appointed and co-operation with one committee has been already begun. The Conference today stands committed to co-operation with national organizations. Whatever other national organizations desire our co-operation from now on have the same privilege of inviting that co-operation. Should an invitation from any national organization come to us today, as the Conference stands for the union of American Israel, there is nothing which would be contradictory on the part of the Conference in complying with such a request. There is no need for considering the matter *de novo*. The only thing for the Conference to do today is to ratify the appointment of the delegates for the meeting to be held next week in the City of New York.

Rabbi Blau—If the matter is considered *de novo*, might it not be possible for our delegates at the conference held by the American Jewish Committee, to propose there, in the name of this convention, the holding of a congress as one solution for the present-day Jewish problem?

Rabbi Rhine—To my mind, for this Conference not to take any action at all would be absolutely cowardly. In this

crisis in American Israel, for the Conference to have nothing at all to say, would be simply to defeat its usefulness. We would have no reply to make when people would point to us and say, "Here are the representatives of 250 Jewish congregations in America. Have they no opinion and have they nothing to say when the fate of our whole people is concerned?" On the one hand, our committee has carried out the instructions of this Conference; on the other hand, this does not bind or enforce any continuation of the action of the past year. For this reason, I would suggest that the Conference authorize the committee appointed by the Executive Board to participate in the deliberations of both the American Jewish Committee and the Congress Committee. This committee is authorized to co-operate with other national organizations and at the time of this Conference last year, there was no national organization known as the Congress Committee. Therefore, this Conference has a perfect right to co-operate with it, should co-operate under the instructions of the resolution. The question now is, as far as the Conference is concerned, "What can we do to promote the interests of Israel?" Inasmuch as both are trying to do something to solve this problem, let us co-operate with both of them. Both are sincere in their desire to solve this great Jewish problem. I do not believe that the two are so opposed as we would be led to believe. Both are striving for the same object. I would suggest that the Conference ratify the appointment of the committee by the President of the Conference and that this committee be authorized to co-operate with both organizations.

Rabbi Wise—If we now vote that we approve of the action of the Executive Board and co-operate with the American Jewish Committee, we are, by the terms of that resolution, deprived from taking further action. We should be represented by a committee representing all shades of opinion within the Central Conference of American Rabbis. I am prepared to endorse the action, however, which would

provide for the committee to confer with the American Jewish Committee on July 16, and then with the Jewish Congress Organization. And after they shall have met and conferred with both bodies, I am prepared to have that committee, that shall be made to represent both sides of opinion on this question, act for us and I believe they will act according to their light.

Rabbi Berkowitz—No situation in the history of American Israel has been so fraught with significance and importance for all of us, as has this controversy. It has been no credit to us and is not furthering the great purpose toward which both endeavors are directed. It is assumed that when great organizations are banded together for the common good they will find a mode of operation. We are having a demonstration of disharmony among the laymen today. This is the opportunity of the rabbinate, about which we heard so much yesterday. Let the rabbi come in. Let us send such a committee that shall not be bound to either side, that shall go in and try to bring harmony between these organizations. I care not for your method, unless you get together in earnestness and sincerity. We will fail of our ultimate purpose when we go before the Conference of the World Powers when the moment comes, unless we go as a united body. We are defeating our own efforts. And, therefore, I rejoice at this opportunity that this Conference of American Rabbis can rise to the highest plane, ever realizing that it is their obligation as the agents of peace, the preachers of peace, to go in and make peace.

The Chair—I trust that what Dr. Berkowitz has so beautifully suggested may be brought about at the meeting of July 16.

Rabbi Schulman—This is perhaps the most important moment in the history of this Conference. Let us look into each others' faces and hearts as brothers interested above all in the welfare of Israel. Let us strive, if at all

possible, really to bring peace. If I go into that convention on July 16, I go with an open mind. But we have to go to that convention, because we are pledged to it. We do not want the victory of the American Jewish Committee nor the victory of the Jewish Congress movement. What we want to see, if it is at all possible, is a united American Israel. The one question—the main question to my mind—upon which I insist there is agreement, is, "What can we do for our brethern in the lands across the seas, to procure for them political equality and religious rights after the war." Upon that, we are all agreed. Sacred as is the word democracy to me, it is inferior in importance to the great question of doing something for our persecuted brethren across the seas. My remarks have reference to both sides. I believe both sides in this controversy have made a good start. The American Jewish Committee is making a last effort to bring all organizations together. We were told yesterday that we should be leaders. Let us go to the American Jewish Committee and also to the other side and when we are there, let us use every influence at our command for peace.

Recommendation I was adopted as amended.

Recommendation II was adopted.

Recommendation III was adopted and referred to the Executive Board.

The report was adopted as a whole.

It was moved and unanimously carried that Rabbi Berkowitz be the fourth representative of the Conference to fill the vacancy caused by the inability of Rabbi Gries to attend the meeting called by the American Jewish Committee.

The Special Committee authorized to frame a Peace resolution presented the following resolution, which was unanimously adopted by a rising vote and ordered sent to the President of the United States, to the President of the Senate, to the Speaker of the House of Representatives and to the press.

Deeply sensible of the exceptional position of our country as the abode of peace during the past two years of murderous warfare across the seas owing to the progress among the American People of an International policy of Peace, we, the Central Conference of American Rabbis, in meeting assembled on this day of our Nation's birth, urge upon those whom the people have set in authority, the President, his councilors and advisors, and the law making bodies that, in the present critical phase of our relation with our neighbor to the south, every possible effort be exerted to avert war with its unspeakable horrors and sufferings and to continue among us that blessed peace which has obtained hitherto and has made this land the hope of the world.

Resolved, that this resolution shall be telegraphed to the President of the United States, the Speaker of the House of Representatives and the President of the Senate and shall be given full publication in the daily press.

The President of the United States replied as follows:

My Dear Rabbi Rosenau:

May I not express to you and through you, to the Central Conference of American Rabbis, my warm appreciation of the resolutions telegraphed to me on the 4th of July from the Conference? You may be sure that they made a deep impression upon me and that they entirely chimed in with my own hope and purpose.

Cordially and sincerely yours,
Woodrow Wilson.

Rabbi William Rosenau, President,
Central Conference of American Rabbis,
Wildwood, New Jersey.

Rabbi Wise offered the following resolution which, after

a discussion participated in by Rabbis Stolz, Max Heller, Philipson, Silverman, Harris, Calisch, Jacobson, Deutsch, Krauskopf, Schulman, Koch and Wise, was adopted:

> Resolved, That the Central Conference of American Rabbis designate a Committee of seven, inclusive of the members of the Committee on Co-operation with National Organizations, for purpose of conference with the American Jewish Committee or the organization to be effected by it and for purpose of conference with the Executive Committee of the Congress Organization, such Committee to report to the Executive Board of the Central Conference of American Rabbis for action.

The Conference adjourned.

Tuesday Afternoon

The Conference reassembled at 4:30, Rabbi Krauskopf in the Chair.

A paper entitled Pontifex Maximo was read by Hon. David Lubin. (Appendix G.)

A paper on The Philosophy of Henri Bergson and Judaism was read by Rabbi Levinger. (Appendix H.)

The discussion was led by Rabbi Mann (Appendix H[1]) and Rabbi Ranson (Appendix H[2]).

The Conference adjourned.

Wednesday Morning, July 5th

The Conference convened at 9:30 o'clock.

The opening prayer was delivered by Rabbi Deinard.

The report of the Committee on Systematic Jewish Theology was presented by the Chairman, Rabbi Schulman.

REPORT OF THE COMMITTEE ON SYSTEMATIC JEWISH THEOLOGY

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee on Systematic Jewish Theology, which has in hand the preparation of a volume of theological essays, is again compelled to report progress.

The Committee hopes that this volume of essays will soon be completed.

Respectfully submitted,

SAMUEL SCHULMAN, *Chairman* JOSEPH KRAUSKOPF
WILLIAM H. FINESHRIBER MAURICE LEFKOVITS
KAUFMAN KOHLER DAVID PHILIPSON

Upon motion the report was received and adopted.

The report of the Committee on Revision of the Union Prayer Book was read by the Chairman, Rabbi Philipson.

REPORT OF COMMITTEE ON REVISION OF THE UNION PRAYER BOOK

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Revision of the Union Prayer Book has held three sessions during the past year; one of two days immediately following the convention at Charlevoix, in July, 1915, and two in Cincinnati, one from January 19-26, 1916 and the other from June 12-15, 1916.

The Committee has been guided by the instruction of the Conference to the effect that,

"The revision shall be more than verbal, yet shall retain as far as possible the structure and frame work of the present book."

The work is progressing apace. It is necessarily slow since every line of the Prayer Book must be carefully examined. The Committee which has met twelve (12) days in all, has finished the revision of the Sabbath Service; Evening, Morning and Afternoon, and the Service for the Evening of the Three High Feasts.

Aside from the verbal revisions which are many and the harmonization of the various services with one another, new prayers which are now lacking in the book are being supplied, as for example: A complete Service of Responsive Readings and Prayers for the Sabbath Hal-hamoed, Pesach and Succoth, Evening and Morning; for the Evening of the Sabbath of Repentance, for the Evening of the Sabbath preceding Purim and others.

An example of harmonization may be instanced. In our present book the benedictions *Reze, Modim* and *Sim Shalom* appear only in the English rendering in the service for the Sabbath Morning, while in the service for the three feasts, the two former are given both in Hebrew and English. To harmonize these two sections, it is proposed to have the Hebrew for these two benedictions, also in the Sabbath Service. Further, it will be noted that in the present book these benedictions follow the Special Prayer for the Day on Sabbath, while they precede the Prayer for the Day on the holidays. It is, therefore, proposed to have these benedictions follow also the Special Prayer on holidays, as is the case on the Sabbath. There will be like attempts at harmonization throughout the book wherever necessary.

The version of the new Bible translation will be used for all biblical selections in the Prayer Book. The Committee is aiming to provide for a fuller participation by the congregation in the Service than is the case in our present book.

Every member of the Conference was requested last Fall to send suggestions to the Committee. A number responded and every suggestion has been given careful consideration. The thanks of the Committee are herewith expressed to such of our members as have lent their assistance to the work.

The Committee recommends that it be empowered to have portions of the revision mimeographed from time to time, which mimeographed copies are to be sent to every member of the Conference for examination. This will enable the members to prepare themselves for the consideration of the manuscript when it shall be submitted to the Conference at the next session. The Committee hopes to have at least the first volume of the Prayer Book ready for submission to the Conference next summer.

Respectfully submitted,

DAVID PHILIPSON, *Chairman*	JULIAN MORGENSTERN
HYMAN G. ENELOW	ISAAC S. MOSES
HENRY ENGLANDER	WILLIAM ROSENAU
MAURICE H. HARRIS	SAMUEL SCHULMAN
MAX HELLER	JOSEPH STOLZ
KAUFMAN KOHLER.	

The report was received and the recommendation adopted.

The report of the Conference representatives on the Advisory Board of the Hebrew Union College was read by the Chairman, Rabbi Enelow.

REPORT OF THE CONFERENCE REPRESENTATIVES ON THE ADVISORY BOARD OF THE HEBREW UNION COLLEGE

To the Central Conference of American Rabbis,

GENTLEMEN: The representatives of the Conference on the Advisory Board of the Hebrew Union College beg to submit the following report:

Both your representatives attended a joint meeting of the Advisory Board and the Board of Governors of the Hebrew Union College at Cincinnati, in the month of October, 1915. On this occasion your representatives brought before the Board of Governors certain suggestions, which they felt expressed the ideas of members of the Conference in regard to the needs of the College. The suggestions were as follows:

I. That the College found a Quarterly Review, as a means of publishing contributions to Jewish learning by members of the College Faculty and other scholars.

II. That brief notices of new books of interest to Jewish leaders, and particularly to rabbis, be prepared by the librarian of the College and published regularly in the Hebrew Union College Journal.

III. That, in view of the increasing importance of Semitic studies, a special chair in Semitics be established at the College.

IV. That the Board of Governors introduce a custom of inviting an outside lecturer yearly, to give a course of lectures at the College on subjects, both academic and practical, of interest to students of the Jewish ministry.

All these suggestions were discussed at length at the meeting, but as far as your representatives are concerned, they have led thus far to no actual results. Your representatives considered it a privilege to meet with the Board of Governors of the College and to offer what counsel they could, and wish to thank the Conference for the honor conferred upon them.

Respectfully submitted,

H. G. ENELOW
LOUIS WOLSEY

The report was received and adopted as amended.

The Vice-President, Rabbi Louis Grossmann, took the Chair while the report of the Committee appointed to edit the manuscript of the Ministers' Handbook was read by the Chairman, Rabbi Rosenau.

REPORT OF THE COMMITTEE ON MINISTERS' HANDBOOK

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee to whom was referred at the Charlevoix Convention on July 4, 1915, the further editing of the Ministers' Handbook, in the light of suggestions to be invited from members of the Conference, begs leave to make the following report:

During 1913-14 the material of the Ministers' Handbook was prepared by Rabbis Berkowitz, Blau, Calisch, Frisch, Rudolph Grossmann, Jacob Klein, Lyons, David Levy, J. Leonard Levy, Julian H. Miller and Rosenau and presented to the Conference in Detroit, July, 1914 (*vide* Yearbook, Volume XXIV, pp. 55-57).

In pursuance with a resolution to this effect, the manuscript was referred to the undersigned Editorial Committee for revision (*ibid.*, p. 66).

Said Committee presented, on July 4, 1915, a revised copy of the manuscript as the result of its own work to the convention held at Charlevoix (*vide* Yearbook, Volume XXV, p. 79).

The action taken by the Conference on said revised form was that the Editorial Committee be instructed to send a copy of its revision of the manuscript to every member of the Conference, asking for suggestions and criticisms, and that the Committee present the manuscript, further revised on the basis of such suggestions and criticisms, for final action to the convention of 1916 (*vide ibid.*, p. 80).

The instructions given your Committee by the Conference have been carefully carried out. Every member of the Conference received a copy of the revised manuscript accompanied by a letter requesting him to examine the same carefully and forward suggestions to the Chairman of the Committee no later than November 1, 1915. The Committee begs to express herewith its appreciation to the colleagues who have by their criticisms aided and facilitated the Committee's labors.

The criticisms of the members of the Conference were carefully tabulated. The Editorial Committee held one meeting for the consideration of criticisms received and the further revision of the text at Cincinnati, Tuesday, January 18, 1916, and another on Tuesday, April 25, 1916, at Baltimore.

The final revised form of the Ministers' Handbook is now presented by the undersigned for your consideration. In this connection, the Committee should like to state that all biblical passages which the manuscript contains are, when printed, to conform to the rendering of the translation of the Bible issued jointly by the Central Conference of American Rabbis and the Jewish Publication Society of America.

The Committee recommends:

I That the manuscript be now adopted by the Conference.

II That the manuscript be given to the Executive Board of the Conference with instructions to have it printed.

Respectfully submitted, WILLIAM ROSENAU, *Chairman*
EDWARD N. CALISCH
KAUFMAN KOHLER
DAVID PHILIPSON
SAMUEL SCHULMAN

The report was received and the recommendations were taken up seriatim.

All recommendations were concurred in.

The report was adopted as a whole.

The report of the Committee on Arbitration was read by the Chairman, Rabbi Berkowitz.

REPORT OF THE COMMITTEE ON ARBITRATION

To the Central Conference of American Rabbis,

GENTLEMEN: In 1913, at the Atlantic City convention, the "Committee on Arbitration was ordered to formulate in its next report, a statement of its duties, to be considered for adoption at the next Conference." (Yearbook, pp. 133-134.)

A careful study of the proceedings of the succeeding sessions of the Conference fails to reveal any evidence that this order has ever been complied with. It remains unrescinded. The duty has, therefore, devolved upon the present Committee to offer some definite proposal for your consideration.

The Chairman, directly after his appointment, sent out a communication to each member of the Committee, soliciting practical suggestions. The replies received failed to yield any new program of procedure. It was held that, as heretofore, the Committee was simply to remain in abeyance, awaiting any appeal that might come to it to lend its good offices as mediator or arbitrator, where differences might arise between rabbi and congregation, or between colleagues.

No such case has been brought to our attention officially and the Committee has remained inactive. The responsibility vested in this Committee at the session of 1913 rested heavily on the mind and heart of your Chairman. I have felt that the passive, negative, inactive status of the Committee ought to be transformed into some active, positive and effective endeavor to face and to meet the difficult situations whose existence has made this Committee a necessity.

EXISTING CONDITIONS

There is nothing to be gained by our ignoring or blinking at the fact that, though our Committee has had no call to act, there have been and are, unfortunately, instances of disagreements, misunderstandings and maladjustments between rabbis and congregations to rectify which we need an active and competent agency. The present status is almost that of chaos.

Rabbis are unfortunately placed or misplaced. Congregations are dissatisfied, whether justly or unjustly, and find themselves helpless, because of the proverbial Jewish *Rahmonoth* which will endure in long suffering patience the neglect or lowering of the religious life of a community, rather than endanger the family or the future of an incompetent and unsatisfactory incumbent in the pulpit. Yet such a congregation has no recognized and accredited agency to which it might turn for counsel, guidance and relief because the Central Conference of American Rabbis, to whom this difficult task naturally belongs, has been unable or unwilling to assume the active responsibility.

There is nothing to be gained by our ignoring or blinking at the fact that there are and have been men in the pulpit, who have been left to contend single-handed and alone with the abuse of power on the part of congregational leaders and Boards; men who have desired to make pulpit transfers because of petty annoyances which sensitive spirits resent; men who, because of health or climatic conditions, have found it imperative to change but lacked initiative or experience and suffered because of their helplessness. Again, there are today men who are misplaced by reason of a lack of adaptation to their duties. One who is born to be a student, a professor perhaps, is perforce hiding his talent in some place remote from libraries and academic opportunity. Another who has organizing abilities is limited to the round of pulpit and ministerial tasks. One who has great inspirational gifts and qualities of leadership, is hampered by being obliged to confine himself to the local requirements of a single congregation. There are those who lack the knowledge of human nature, the judgment and self-control needed to handle and mould men, and who would perhaps find opportunity for useful and happy service in the sheltered ministry of a regulated institution for the orphans, or the aged, or the delinquent. We need men who can do circuit work among smaller contiguous cities and towns; men for the Jewish farming colonies; men to act as ministers in the field to serve our great national movements. The present and growing needs of two to three million Jews on this continent offer new and varied opportunities for men of varying tastes, talents and temperaments. Yet there is no agency which endeavors to find the right man for the

right place. As a consequence, there is a continuous waste, economically, physically and spiritually. Worst of all, in the resultant welter of unseemly rivalries, animosities are engendered between colleagues and the whole standard of the profession lowered, its influence weakened and its authority impugned. It is no easy task imposed on this Committee on Arbitration, by the "order" of the Conference of 1913. Yet that is no reason why some effort to comply should not be essayed. The unfortunate conditions to which I have referred, make such an attempt imperative. We dare not permit the present *laissez faire* policy to continue further. Our self-respect, as ministers, demands some action in this matter.

SURVEY OF WHAT THE CONFERENCE HAS DONE

I have searched diligently through the whole series of Yearbooks and find that from the very inception of the Conference and throughout its entire history, there has been a keen realization of the need of uplifting and upholding the standards of the American rabbinate. Dr. Wise, our great leader, year after year re-emphasized this as a leading motive of our organization. By uniting in the harmonious pursuit of their common ideals, the rabbis could best exalt the dignity, broaden the influence and strengthen the authority of the Jewish ministry in America, and thus enhance the religious force of their congregations and of American Israel at large.

In 1897, at the Montreal Convention, in his presidential message, Dr. Wise called on the Conference to take some active measures "to protect the honor of the American Rabbinate from the shame heaped upon it by interlopers and pretenders." (p. XII)

A committee was appointed to report on the subject at the following Conference.

At the Atlantic City Convention, in 1898, a communication from Rabbi David Davidson called forth the unanimous declaration (pp. 48-49): "This Conference, so far as its power extends, protects the moral character of the American Rabbinate, by refusing to admit to its ranks anyone whose antecedents will not bear the closest scrutiny and whose moral conduct is subject to criticism. The means by which such protection can be made effective, should be considered by a special Committee, to report at the next Conference." It was further, "Resolved, That as certain abuses have appeared in the relations between Rabbis and Congregations, and between the Rabbis themselves, we the C. C. A. R. favor the adoption of some regulations, looking to a remedy for these abuses, and which the members of the Conference pledge themselves to live up to and enforce as far as it lies in their power to do so, and that a Committee be appointed to draft these regulations.

"We recommend that all members of the Conference be requested to send to the Executive Board of the Conference, complete accounts of such abuses, differences or controversies, as may arise between Congregations and minister, or Rabbi and Rabbis." (pp. 59-69.)

At the Cincinnati Convention of 1899, Dr. Wise urged some definite decision on these two questions. (p. 29.)

1. What rights has a minister, the observance of which every Congregation ought to respect?

2. Has any Rabbi a right to apply for a position in any Congregation in which another minister is officiating?

Again a Commission was appointed "to report at the succeeding Conference (a) upon the Ethical principles, which should govern both the Congregation and the minister in their relations to one another (b) upon the Ethics of a contract between a Congregation and a Rabbi; (c) upon the Ethics of applying and competing for positions."

In 1900, at Buffalo, Rabbi Joseph Silvermann, acting president, recommended that "a Committee be appointed on the question of filling vacant pulpits, so as to abolish the competitive system, with its obnoxious trial sermon." (p. 25.)

There was a discursive discussion in which Rabbis Joseph Stolz, E. G. Hirsch, Max Landsberg, S. Sale and others took part, but no definite conclusions were reached. (pp. 62-67.)

In 1901, at the Philadelphia Convention, Rabbi Joseph Silvermann cited "the defection from the pulpit, caused by the peculiar methods prevailing for electing and removing Rabbis; the oft arbitrary control which petty Congregational officers seek to exercise over the minister; the lack of appreciation and poor compensation." (p. 35)

In the face of these statements, "The Advisory Committee" appointed by the previous Conference reported (p. 57) that all was serene, the Committee having received no call to arbitrate.

In 1902, at New Orleans, the subject was again broached by President Silverman, but the Committee still failed to present any plan.

In 1903, at Detroit, Dr. Philipson presented an elaborate report for the Committee, on "The Relations Between Rabbi and Congregation." This was the first clear presentation of definite principles governing this matter. After some minor revisions, the paper was unanimously adopted with acclaim, as embodying the views of the Conference and ordered printed and circulated.

In 1906, at Indianapolis, President Stolz reported that in two cases of disagreement between Congregations and their respective Rabbis, the Conference had successfully used its good offices for arbitration. The Congregations welcomed the opportunity to set themselves right before the Conference.

In 1907, at Frankfort, Mich., a new Committee on "Pulpit Can-

didating" was appointed to draft some feasible measures to overcome the present unregulated status of supplying pulpit vacancies and the undesirable consequences that issue therefrom. This Committee failed to act.

In the New York Convention in 1909, the president, Dr. Philipson, reported that two communications had been received from officers of congregations, complaining of unfair treatment by rabbis, and asking whether there was not some means by which congregations could gain justice. He recommended a Board of Arbitration, consisting of three members of the Conference, and three from the Union of American Hebrew Congregations.

The Conference instructed its Executive Board to appoint another Committee on Arbitration, consisting of three members of the Conference. This was done. In 1910, at Charlevoix and in 1911, at St. Paul, Rabbi Stolz, as chairman, reported the Committee as inoperative, due possibly to the lack of knowledge of its existence, and recommended that Congregations be notified thereof.

In 1913, at Atlantic City, Rabbi Stolz, Chairman, reported that the good offices of the Committee had been proffered during that year, in one case, reported in the press, when serious differences had arisen between a member of our Conference and his Congregation. The offer came too late and was declined with thanks. (p. 79) In the discussion of this report, a member averred that the Committee could find plenty to do if it undertook to arbitrate differences between rabbis. Though this suggestion was scouted, as a reflection on the rabbinate, a motion was passed asking the Committee on Resolutions to enlarge the scope and define the duties of the Arbitration Committee. (p. 132)

As neither the Committee appointed for 1914, nor that for 1915, acted upon these instructions, this duty has devolved upon your present Committee.

CONCLUSIONS DRAWN

From the survey thus presented, it is apparent that the Conference has thus far acted in this measure almost exclusively in an academic spirit. There is a consensus of opinion as to the necessity of advancing the standards of the profession and the relations between rabbi and congregations have been definitely defined. There is a definite platform of principles as embodied in our pamphlet on "The Relation Between Rabbi and Congregation."

How to put these principles into effective operation, so as to improve and if possible, remove the unfortunate conditions now prevailing is our problem.

In the effort to find a practical solution a study has been made

of the methods which prevail in other religious organizations. Those which have a centralized Ecclesiastical authority like the Roman Catholic and the Protestant Episcopal Churches naturally could offer no suggestion that would be serviceable or desirable in the system we cherish, and which holds the autonomy of congregations and the freedom and independence of the minister as sacred and inviolable.

Among the other churches there is a condition precisely like that which confronts us—a sense of shame at the laxity of methods, and the evils that are inevitable are attended by a feeling of helplessness and the hope that relief may come. A few like the Universalists, Congregationalists and the Presbyterians have been striving to bring some order out of existing chaos. Suggestions which are the outcome of these experiments have been utilized in the proposition your Committee has prepared and which is herewith offered:

RESOLUTIONS

Whereas, The Committee on Arbitration, under various names and with frequent changes in its functions and in its membership, has been in existence since 1903;

Whereas, In all these years it has proven ineffectual as an agency for accomplishing the purposes for which it was called into being, having been limited in its scope as a mere passive and inactive Committee, without force or authority to enter into active pursuit of its objects;

Therefore, be it resolved, that the Committee on Arbitration be merged into a new agency to be called into being by the Conference equipped with the power and supplied with the means to render active and vital service in the solution of the problems dealing with the relations of rabbi and congregation.

PLAN PROPOSED

1. Name: The New Agency shall be known as the Committee on Arbitration and Bureau on Filling Pulpit Vacancies.

2. Object: The Object of this Bureau shall be to serve as a helpful medium to secure and maintain right relations in the dealings of congregations and rabbis with each other.

3. Method: (a) It shall establish an authoritative agency for ministers seeking positions and lend its good offices in obtaining and conveying reliable information as to available places. By proper and helpful service in securing positions and making transfers, the Bureau shall seek to eliminate friction and unseemly rivalries, and insure just and equitable consideration for applicants on the basis of merit, aiming at the mutual advantage of all concerned.

(b) The Bureau shall offer its services to congregations and other organizations, societies or institutions that may be seeking the services of a minister. It shall lend its good offices in obtaining and conveying reliable information as to available men and render such other service as may safe-guard congregations from the expense, the annoyance and the mistakes to which they are now liable through lack of any such Bureau, to which they might appeal for counsel and aid.

(c) The Bureau shall provide a mode of registration for rabbis seeking positions, or transfers from one position to another. The Bureau shall keep a system of records setting forth the qualifications and history of each person registered, stating the nature of the position preferred; e. g., Rabbi in Congregation, or Institution; Director of Social Service; Organizer of Congregational or Communal activities; Circuit Rabbi; Field Secretary; Rabbi among farming colonies, or such other position as may from time to time be available. This registration shall be designed to serve as a guide so that the cause may be benefited best by finding for each man the work for which he is best fitted.

(d) The Bureau shall provide a mode of registration for congregations, societies and institutions, desirous of securing the services of a rabbi. It shall keep a system of records, setting forth the history of the congregation, its membership, form of worship, duties to be performed, salary to be received and all other information necessary for the purposes of the Bureau.

For such registration and the keeping of such records an equitable fee may, in the discretion of the Conference, be exacted from applicants, and from congregations, societies, etc.

4. Organization:

The Bureau shall be organized as follows:

It shall consist of five members of the Conference, whose term of office shall be five years. The first five to be elected as follows: One member to be chosen for one year, one member for two years, one member for three years, one member for four years and one member for five years. Each year the place of the retiring member shall be filled at the regular election of officers of the Conference. Vacancies occurring in the interim are to be filled by the Bureau appointing a member, or members, of the Conference, to hold office until the next regular Conference election is held. The Chairman of the Bureau shall be elected annually by the Conference from the five members, constituting the Bureau. When a vacancy occurs through the death or resignation of the Chairman, the Bureau shall appoint a temporary chairman to hold office until the ensuing session of the Conference. The Bureau shall elect a secretary who shall have no vote, but shall conduct all the business of the Bureau, carry on the corres-

pondence, keep its registrations, records, reports, etc., and hold same as confidential. The secretary shall receive such remuneration as the Executive Board of the Conference may decide.

The Conference shall invite the Union of American Hebrew Congregations to empower the members of its Advisory Board in all states of the Union to become Corresponding Members of the Bureau and thus serve their constituencies in making use of the Bureau to secure accredited supplies for vacancies.

5. Arbitration: The Bureau shall at all times be ready to lend its good offices in promoting the relations between rabbis and their congregations, or other constituencies. When called upon, the Bureau shall act as mediator, to decide differences that may arise between congregations and rabbis, or between colleagues, and when, in the judgment of the members of the Bureau, it may be found wise and useful to do so, shall actively proffer aid in preventing or in settling misunderstandings and contentions.

6. Other Functions: The Bureau shall endeavor to serve in securing better salaries for underpaid ministers, through subvention, increased taxation or other means. The Bureau shall serve as an agency for keeping up the services in congregations temporarily without ministers; to supply substitutes when the regular incumbent is sick, absent on vacation or during the interim when a rabbi leaves and his successor is chosen.

7. Regulations of the Bureau: For the carrying out of these purposes, the Bureau shall adopt such regulations for the conduct of its affairs as may from time to time be found necessary. These regulations shall be subject to the general approval of the Executive Board of the Conference.

URGENCY OF THE PLAN

This Plan for the establishment of a "Bureau on Filling Pulpit Vacancies" is submitted with a full consciousness that it is incomplete, but also with a knowledge of the fact that it can be made more thorough and complete only through trial and experience. Furthermore such a plan is but a piece of machinery. It must be worked. It will not work itself.

The excellent system of Registration and of Records kept at the Hebrew Union College presents on a single card the whole history and record of each student, from the day of his matriculation to his graduation, the Faculty itself acts as a helpful Bureau, serving both its graduates and the congregations who naturally turn to it for men to supply their vacant pulpits. No doubt a similar system exists at the Jewish Theological Seminary.

The plan herewith proposed aims to carry further this system

and through the agency of the Conference to make it serve the needs not only of our College and Seminary graduates after they have passed beyond the fostering care of their Alma Mater, but also to extend its benefits to the whole rabbinate. Our Bureau should enter into co-operation with the Seminaries in this matter and especially in the endeavors to instruct the coming generation of students in the highest ethical standards in all that has to do with the relationship of rabbis with each other and with the congregations.

It would be a further purpose of the Bureau in its educational endeavors through the Union of the American Hebrew Congregations and other agencies, to bring to the attention of the Boards of Directors of congregations more effectively, the whole matter of the ethics of congregations in their relations with rabbis.

The Committee realizes that the value of the suggested Bureau will depend primarily upon the willingness of rabbis and of congregations to make use of the service it shall offer. Time, and persistent effort, will be needed to overcome the present inertia and supplant present misdirected efforts. We do not expect immediate and sweeping results. We are looking forward into the future, and preparing a proper channel for the right direction of later endeavors. Therefore, it will be necessary to give the fullest possible publicity to the invitation of the Conference to those whom this Bureau may hope to serve.

To this end we recommend that this report, when adopted, or its substance, be reprinted and sent to the Presidents of all congregations and institutions and be given due publicity through the press and other available means.

It is the confident hope of your Committee that the Bureau will thus bring to the Conference a most valuable factor of usefulness. It will be a practical means for elevating and upholding the standards of our profession. It will be a means to assert our place and position, and to win the public confidence by looking after our own most vital concerns, instead of as at present, imposing on a few of the older and most widely known men, a heavy correspondence and responsibility, in reference to vacancies and supplies. Best of all such a Bureau would replace the present haphazard and obnoxious interference of meddlesome persons and self-appointed agents on pulpit supplies.

It is true that the creation of this Bureau may in its abuse prove a dangerous power, and may lead to some of the evils of vested Ecclesiastical domination, against which our whole movement is a protest. The mode of election, the subjection of the Bureau to the Executive Board and to the will of the Conference itself, however, makes the possibility of such an abuse of power most remote. On the other hand, the dangers of the present state of extreme individualism call for some definite and energetic measures from this body;

therefore, we urgently ask your earnest consideration of the plan herewith submitted. Respectfully,

HENRY BERKOWITZ, *Chairman* SAMUEL KOCH
M. J. GRIES HARRY LEVI
MAURICE H. HARRIS MARTIN A. MEYER
SIGMUND HECHT

Dissenting:
F. DE SOLA MENDES

The report was received and action postponed until the reports of the Committee on Model Constitution and Pulpit Candidating had been read.

The report of the Committee on Model Constitution was read by the Chairman, Rabbi Witt.

*REPORT OF COMMITTEE ON MODEL CONSTITUTION

To the Central Conference of American Rabbis,

GENTLEMEN: Your committee on a Model Constitution for Congregations takes the position at the very outset that a constitution for Jewish congregations should be the embodiment of the fundamental ideals of Judaism as applied to practical religious organization and administration. Certainly the constitution of the United States is more than a political document. It is the ideals of the American nation so formulated as to apply to affairs of revenue and franchise and government, and the constitution of the synagog is not and dare not be less. This report, therefore, stands or falls with the contention that a congregational constitution is primarily a spiritual document; that it is the aspirations and the obligations of the synagog reduced to parchment; the bill of religious rights and duties of the individual Jew in so far as he can be induced to affiliate with an organized form of the worship of the God of his fathers.

Starting from this incontestable premise, your Committee made an examination of many constitutions of congregations of all sizes and from all sections of the country. It regrets to report that in many of them there is such a subordination of the spiritual to the financial, such a substitution of means for end, as to constitute a grave menace to the very object for which the synagog is established. Again and again did it seem as though the elimination of a mere word or two, such as "rabbi" or "pew," might make the constitution in question

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*This report was not discussed nor was any action taken by the Conference on the matter contained therein. (See page 121.)

just as applicable to a corporation as to a synagog. Indeed, the inside of the very first page of the constitution of one of the flourishing congregations of the country is entitled "Schedule of Dues and Fees;" and another congregation in a large city gives to its constitution on its very cover the title, "Statutes and Business Code."

No doubt, in the minds of most of the committees that were commissioned to draft the charters of their congregations, the constitution was to be altogether a practical, not a spiritual document. The spiritual interpretation of the congregational administration was the business of the pulpit—their business was to concern themselves with rules of order, with terms of office, with legal aspects and property rights, with dues and pews as instruments of revenue. Their point of view is plausible; their motive is commendable; but the result is unfortunate. It is impossible to divorce the spiritual from the practical and the financial in the constitution of a House of God. The money and the rules are consecrated by a lofty purpose which they are established to serve; the purpose is and must be paramount, the criterion according to which every provision must find its place and value. No doubt, also, we must make generous allowance for the altered conditions under which the committees labored.

For the majority of the constitutions were framed at a time when congregations were just taking organized shape, when membership was limited, when the houses of worship had to be erected from the ground up, and revenue was needed, direly needed, for the sacred purpose of erecting altars to the ancient God in the new Land of Promise. Perhaps then there was justification for a policy that said to the Jew—You must pay so much before you can enjoy the privilege of membership in the synagog; you must pay so much more before you can enjoy the privilege of being a voting member; if you cannot afford to pay at least the minimum due stipulated by us, you may worship with us but cannot be one of us; if you can afford to pay and will not, we will make you pay before you can be married or buried and may even exclude you from worship. But surely times have changed. Everywhere Jewish communities have grown in population and wealth. Everywhere Temples ranging from the commodious to the magnificent have been erected. In addition there has grown up an enormous section of Jewry which is not only outside of the membership of the synagog, but which cannot get in owing to the financial barriers erected by a past generation. Surely the great problem before the American synagog today is not how to increase its revenue, but how to broaden the bases and widen the gates of membership so as to include the hundreds and the thousands who are in our day excluded by a test that may be a measure of a man's earning capacity, but not of a man's loyalty.

In confirmation of its position, your Committee begs to quote

verbatim some of the provisions from constitutions under which highly representative Jewish congregations are living their religious life.

"Before being entitled to membership, he or she shall pay such admission fee as the Board of Directors may determine." This is from the constitution of one of the largest congregations in the country. Other congregations almost as large require a similar admission fee, specifying that it shall be five or ten dollars, and sometimes calling it an initiation fee. Your Committee holds that any such fee as a condition of admission to membership is lacking in that dignity and spiritual inclusiveness which should above all things characterize the American synagog.

"Such applicant shall be declared duly elected to membership unless three or more negative votes shall be recorded." A number of congregations have this provision. Some reject by a one-third vote of the Board. Most of the congregations require a majority of those present at the meeting of the Board for election. Your Committee disapproves of any provision that would reject a man desiring to join a House of God by a mere negation of three votes. Such a provision is suitable rather to a social club than to a synagog.

The hindrance placed in the way of membership by some congregations is further illustrated by the following regulation in force in one of the best known congregations in the country.

"Every Israelite at least twenty-one years of age, who has been the owner or renter of a sitting in the synagog for at least twelve months, shall be a member of this congregation." There is thus, in addition to an initiation fee that prevails in some congregations, a three-black-ball rejection that prevails in others, now imposed a twelve-months probation period before a Jew desiring membership in the synagog may at last attain it.

It is quite in place to quote here a provision from a congregation located in one of the largest cities in the country, that is startingly illuminative of the obtrusiveness of the financial factor in our congregational life:

"The seats remaining unsold shall be offered for sale by the Board of Trustees according to a fixed schedule of prices adopted by the Board and conspicuously posted in the vestibule of the Temple." A person in a spiritual frame of mind might be pardoned if, on entering the vestibule of that Jewish House of God, it occurred to him that a tablet of the Decalogue might with more propriety be conspicuously posted there than the tablet of prices!

No less illuminative of the forgetfulness that has fallen on some congregations as to the primary object of the synagog, is the following article relative to the religious school, found in the constitution of a very large congregation:

"Only the children of members and seat holders shall be permitted to attend."

No less regrettable is the following provision:

"A non-member, eligible to resident membership . . . shall not be permitted to regularly attend the Temple or to attend on holidays." Or, to make it somewhat more definite, let us quote from the constitution of another congregation, which, like the preceding one, must be in a city of approximately 100,000 population and have a budget of $10,000:

"No person, being an Israelite, who is a resident head of a family of the city of X., or any member of his family, shall be permitted to own or possess any lot in the cemetery of the congregation, or be permitted to occupy any seat or pew in its house of worship, or to attend and receive the benefit of its Sabbath School, or to attend any of its entertainments and affairs, unless such head of a family shall at the time be a member of the congregation." Your Committee can explain such amazingly exclusive enactments only on the theory that they were intended to be instruments of coercion as regards those who are sure to be on hand to share the privileges of the synagog and just as sure to shirk in bearing their share of its responsibilities. It is an open question as to whether this coercive method has justified itself, whether the persuasive method, possibly slower in its working, might not in the end have proved at least as effective without violating so grossly the finer sensibilities and the loftier obligations of the Divine Tabernacle. Has the synagog fulfilled its duty when it has excluded a so-called religious parasite and his entire family from contact with the vital source of Jewish loyalty? Is not the synagog today already so firmly and prosperously founded that it can afford to carry the percentage of parasites which might impose on it? And in thus serving rather than repelling the selfish and the slothful, would not the synagog be more, rather than less, likely to secure their affiliation, and would it not be truer to its mission of service?

In the same spirit of excessive concern over the financial interests of the congregation were conceived the provisions relative to the fees for the use of the rabbi by non-members. One constitution reads:

"Non-members desiring the services of a Rabbi or reader (at a funeral), shall pay into the treasury of the congregation no less than one hundred dollars." For a marriage ceremony, "Non-members shall be charged fifty dollars." Surely the way of the parasitic transgressor, if not hard, is at least expensive! Some congregations exact a fee of twenty-five dollars for the service of a rabbi; the majority are satisfied with ten dollars; some ask nothing at all. One congregation provides that:

"For strangers married there shall be a fee of not less than ten dollars." In other words, a man may be the president of the congregation in his own town, but should he wish to marry a girl in the town under consideration, he would have to pay ("exclusive of the Rabbi's fees," as the constitution pointedly states) a tax of ten dollars. Again and again has this form of tax been indignantly and justly stigmatized as a "holdup," and yet it prevails in many congregations. Less objectionable, but none the less derogatory to the dignity of the rabbi, is an article which stipulates in the organic law of the congregation that:

"Any person wishing to be married by the rabbi of this congregation shall obtain permission of the president and be required to pay ten dollars to the rabbi." Sincere and sensitive rabbis have tried to find some way of treating this problem of rabbinical fees so as to conserve their own dignity and their unrestricted availableness for service in the great crises of joy and sorrow in human life, and they are at least entitled to be spared provisions that make such fees a part of a binding commercial contract! Your Committee ventures the recommendation that no mention whatsoever of rabbinical fees be made in the constitution, and that no charge for the service of a rabbi be made by the congregation.

Turning now to the matter of the franchise, your Committee would quote the following from various congregations:

"Anyone renting a sitting and paying his dues, taxes and assessments in advance, shall have the privileges of a member, but he cannot speak or vote at the meetings of the congregation."

"Seats for persons other than members may be sold to any applicants approved by the Board of Trustees, for twenty-five dollars a year or more, and such persons shall be known as seat-holders. Seat-holders shall have no voice in the government of the congregation."

"All persons in the congregation in good standing have the right to vote upon the election of a rabbi and upon the election of officers of a congregation. The right to vote upon all other matters shall be exclusively vested in the pew owners."

Your Committee is opposed to such inequality in the right to vote. It is opposed to making a pecuniary tax the measure of a man's loyalty to Judaism, and a bar to a maximum participation in the affairs of a House which is dedicated to the ideals and the traditions of Judaism. American citizenship is conditioned only by allegiance—so, as far as feasible, should it be with membership in the American synagog. What sort of transformation, intellectual or moral, does a man undergo in passing from the twenty-five-dollar to the thirty-dollar class, so that on this side of the arbitrary line of division he is qualified, and on the other side, disqualified to vote!

Wherefore the fear that one who is a pew renter, in the sense that he cannot afford to be a pew owner, may not be trusted with the property interests of the Temple? Is there a single instance in congregational history where such a trust reposed in men of the lesser class as measured by the financial standard has been betrayed? Is not such a fear an implied affront to the mass of Jews in America who never have and never will rise to the height of the pew owning class? The franchise should be made universal. That is the basic principle of the American nation, and the American synagog cannot afford to build on any other basis.

And the endeavor in our political life to make the franchise truly universal by extending it to women finds its parallel in the synagog. Why should the Jewish woman be excluded from having a voice in the management of the house of worship, in the selection of its spiritual head, in the religious education of her children? Who is more faithful in attendance upon divine worship, who is more helpful to the rabbi in the maintenance of the religious school, who is more responsive to the aesthetic needs and the ceremonial appeals, the daily exactions of the synagog—the man or the woman? Why, then, should not the Jewish woman have the right to vote and to hold office? In many congregations she may be a member in the sense of the obligation to pay dues, and it is specifically provided that the widow of a member shall, upon the payment of half the dues paid by her husband (and in some cases the full amount is exacted), retain his membership; and yet, despite the fact that she pays her share of the tax, she has not the right to vote. It is, therefore, both an act of justice and in full accord with the spirit of the times that woman in the synagog should be enfranchised. Indeed, an agitation with this object in view may be noted in many congregations. Some congregations now permit women to serve on the committee or board of the religious school. One very large congregation has recently adopted the provision and incorporated it in the constitution that:

"All rights and privileges incident to membership may be exercised by the members of the Temple Women's Association when in attendance at any regular or special meeting of the congregation."

This congregation also provides that the Board of Trustees "shall appoint from recommendations of the Temple Women's Association hereinafter authorized six women, as associate trustees, who shall serve for a term of one year."

And another congregation in a revised constitution adopted in 1915 specifies that:

"Wives of members owning two or more seats shall have the privilege of voting and be eligible to office."

In the matter of raising revenue, your Committee finds various plans in operation.

(1) The pews are sold or rented; in addition every member pays a uniform amount as annual dues; there is usually also a percentage tax on the pews owned or rented; and further assessments may be imposed by the Board of Trustees. This plan is in very extensive use among the congregations—especially those in the larger cities.

(2) The pews are not sold, but auctioned every year; in addition every member pays a uniform amount as annual dues; further assessments may be imposed by the Board of Trustees. This plan is in use in but a few congregations.

(3) The pews are neither sold nor rented nor auctioned, but are assigned according to the rate of assessment a member pays. The Board determines the assessment according to its judgment as to a man's ability to pay. This plan is quite popular among the congregations.

(4) Pews are neither sold nor rented nor auctioned nor assigned. A member may sit where he pleases. He pays an assessment determined by the Board of Trustees according to its judgment as to his ability to pay. This plan is in use in perhaps ten congregations.

(5) No seats are assigned and no pecuniary tax is required. One becomes a member by professing a desire to that effect and by being passed on favorably by the Board of Trustees. This plan is in use in one congregation.

Your Committee favors the last plan as approximately closest to the ideals of the synagog, but it fears that under existing circumstances it may not prove practical, except for a synagog operating under ideal conditions. It is at the same time opposed to those other plans that create invidious distinctions in the House of God on the basis of financial ability to pay. The principle should be *ish kᵉmatnath yado,* payment according to ability with no special favors or honors to one because his ability to pay may be greater than that of another. The logic and the ethics of the problem lie in this question: Will the Jew pay what is for him a fair proportion for the support of the house of worship, without receiving in return property or rental rights in a specific pew? If he will not, then may the world well ask, Where is the spirit of sacrifice and loyalty that has been the boast and the glory of the synagog throughout the centuries; if he will, then he should be encouraged and educated to do so. Your Committee believes that he will. Your Committee believes that any obstacle to change to a more democratic and spiritual policy in congregational administration will come rather from that inertia which is the inevitable accompaniment of every

innovation than a careless and materialistic unwillingness to give a penny to a House of God unless special privileges are given in return. In a number of instances, especially when a new Temple has been erected, has there been a complete change of policy, involving first of all a complete surrender of property claims. The situation invites most serious consideration. The majority of the Jews in this country certainly earn less than $150 a month. The majority of that majority are raising families. Now if, in order to become members, that majority must first of all purchase a pew, which is seldom less than $100, and if, in addition, they must pay dues of no less than $3 a month, or if, on the pew-renting basis, they must submit to an assessment that in many congregations amounts to a minimum of $4 or $5 a month—it follows by process of elementary mathematics that the majority must be excluded from membership in the American synagog. The alternative they have is that they must accept the privilege of attending divine service and sending their children to the religious school as a gratuity. No self-respecting Jew would be satisfied to accept service on such a gratuitous basis. The American rabbinate cannot acquiesce in a condition that makes a large section of Jews suppliants at the door of the synagog. On that basis, half the rabbis of America might themselves be excluded from membership in the synagog. Some of the devoutest Jews in America are being excluded on that basis. Your Committee favors a plan whereby the purchase or the rental or the assignment of a pew is eliminated, and whereby the Board of Trustees imposes a proportional assessment on each member conditional, in part, of course, on the member's acquiescence, but in the ultimate on the Board's acceptance. Neither does your Committee see any need for the insertion in the constitution of a provision relative to a minimum sum as a condition of membership. If the minimum tax is to be low enough to place full membership within the reach of the largest number of Jews possible, it would then be so low that it would be both undignified and unnecessary to make mention of it in the constitution. A man should become a full member of the congregation when he is elected by a majority vote of the Board and when he pays a membership tax commensurate with his means and conditional upon the approval of the Assessment Committee. As a matter of practical working, a minimum tax will establish itself, but why make it an iron-clad provision of the constitution? It is so exclusive in its binding intent and rigidity. The great problem of the synagog is how to conserve its own financial interests and at the same time extend to the largest number of Jews possible the privilege of membership on a self-respecting basis.

Further, your Committee begs to remind the Conference that in drafting the "Model Constitution," it has not in mind a "model" congregation of the sort that exists only in our visions and under the

most happy circumstances. Its recommendations are "model" in the sense that they are spiritual and ideal to the maximum degree consistent with the practical needs and workings of the average synagog. In every case the condition of their inclusion is—can they be made to work or, better still, are they already working in some congregation? In no sense is there to be coercion on any congregation as to the acceptance of this Model Constitution. But inasmuch as many congregations are in the process of formation and have as yet no constitution, and others are in the process of revising their constitution and still others ought to be persuaded to give revision to their constitution; therefore, a constitution offered with the moral endorsement of a Conference of Rabbis will, no doubt, serve as a persuasive force in determining the ideals that will ultimately prevail in the administration of the American synagog. The fact that some congregations, as at present constituted, may find formidable legal and personal obstacles in the way of accepting such a "model" constitution should be no reason why other congregations that are not confronted with such obstacles should not be encouraged and directed to shape themselves in the likeness of a more, rather than a less, ideal charter—in the further hope that even the former congregations may ultimately shape themselves in a like spirit.

In all this, will the rabbis be encroaching on the territory that belongs exclusively to the congregation? Will they be interfering with the autonomy of the congregation? Did these questions arise when the Conference offered for acceptance a Union Prayer Book or the Union Hymnal or the Union Haggadah, involving as they did profound changes in cult and creed? That is all this Committee intends to do and is empowered to do—just to offer certain views and opinions for acceptance. We have no power and authority other than that which inheres in the respect congregations have for a majority opinion of the Conference. Suppose the rabbis agree among themselves as to certain moral principles that should lie at the foundation of every congregational charter—surely they are within their rights when they do so. And suppose this or that congregation chooses to reject this offering of the rabbis—surely it is within its right when it does so. In other words, a constitution should be the product of the combined wisdom of rabbi and layman, with the prerogative of acceptance resting with the layman, but with the prerogative of moral counsel resting with the rabbi, inasmuch as a constitution cannot but involve basic moral principles.

Of course, it may be argued that the illustrations cited in the report are altogether extreme and in their cumulative effect produce a distortion of the true spirit that prevails in the American synagog. In so far as this is true, your committee offers the excuse that it stressed the extreme cases in order to beget that stirring of the

conscience and that earnest revaluation of basic law without which there could be but little hope for revision or reform. However it should be borne in mind that the cases cited, even though they may be somewhat extreme, are none the less taken in nearly every instance from some large and representative congregation.

It may be argued, again, that many of the laws cited are mere dead letters that exist only between the covers of a paper constitution. This also is in part true, but that is no reason why they should be tolerated in the constitution. But in part, also, this is not true, for they have been retained in constitutions that have been revised as late as the year 1915, and altogether they are proof of the displacement of the spiritual ideal from its place of primacy in the congregational administration.

It is needless to say that nothing in this report is to be construed as an indictment of the men who formed the organic law of the American synagog. They labored not for their own aggrandizement or profit. They labored *leshem shamayim*. It was their pride to build beautiful Temples, to have impressive choirs, to make considerate provision for the rabbi, to build the synagog, in short, on the principle—*Im 'en Kemah 'en Torah*—on as substantial a foundation as they would hope to give to their own business. This report is a criticism of the method not of the spirit of these men. The question is: can the lofty object these men had in view be realized by a more spiritual and democratic method. Your Committee believes that it can. Your Committee believes that, if only their judgment can be converted as regards the feasibility of the new method, these men will give themselves to it with even greater eagerness and consecration than they gave themselves to the old.

Your Committee now begs to summarize its findings in the shape of the following provisions, which, in its judgment, should be incorporated in every constitution that would claim the virtue of being model.

1. The rabbi should be elected by the congregation.

2. He should be an honorary member of the congregation and the Board of Trustees, without the right to vote.

3. There should be no mention whatsoever of any fee for the services of the rabbi.

4. Membership should provide also for the inclusion of young people under the age of 21 and over the age of confirmation.

5. It should require only a majority of the Board to elect to membership.

6. Unmarried women and widows should become members on the same conditions as men, and should enjoy the same rights, including the right to hold office. Some plan might be devised whereby the wives of members, also, would enjoy similar privileges.

7. The Board of Trustees should determine the assessment to be paid by members, taking into consideration the needs of the budget and the member's ability to pay. No minimum due should be stipulated as a condition of membership.

8. Seats in the congregation should be unassigned, but it should be the duty of the Board of Trustees, whenever required by the occasion, to make a reservation sufficient to accommodate the membership of the congregation.

Realizing that the organic law of a congregation should be the joint responsibility of both rabbi and congregation, your Committee would recommend that this Conference appoint a Special Committee to invite the co-operation of the Union of American Hebrew Congregations, at its next biennial convention, in the establishment of a Joint Committee on a Model Constitution for Congregations; and that the findings of this Committee be offered to the Joint Committee for favorable consideration.

Respectfully submitted,
LOUIS WITT, *Chairman*

It was moved and adopted that the report be received, that the Committee be continued, that the report be referred back to the Committee for further consideration and revision and that a special session be set aside at the next convention for the consideration of the report of the Committee.

It was further moved and adopted that the report be printed in the Yearbook with the statement that it had not been discussed by the Conference and that no action was taken on the matter contained in the report.

It was moved and adopted that the Executive Board of the Conference be requested to consult with the Executive Committee of the Union of American Hebrew Congregations in regard to the feasibility of placing a paper on a Model Constitution for Congregations on the program at the next biennial meeting of the Union.

The Chairman then read the report on Pulpit Candidating, this subject having been referred to the Committee on Model Constitution at the previous convention.

REPORT OF COMMITTEE ON MODEL CONSTITUTION

B. PULPIT CANDIDATING

To the Central Conference of American Rabbis,

GENTLEMEN: The matter of pulpit candidating which you have referred to this Committee has, both in its direct and collateral bearings, come before this Conference more than half a dozen times—at New York in 1892, at Buffalo in 1900, at Detroit in 1903, at Indianapolis in 1906, at Frankfort in 1907, and at Charlevoix in 1915. Such a persistent occurrence is *prima facie* evidence that we are dealing with no negligible issue; yet our policy with regard to it has hitherto been, in the main, one of evasion and procrastination. Your Committee submits that it is idle to go on year by year creating the impersonal values of our faith and neglecting the personal factor that is to apply them. A rabbinate to be efficient must, next to being sincere, be respected. That there may be a *more shamayim* there must be a *more rabban.* The principle must be applied in the field of Pulpit Candidating; otherwise, especially in this age of commercialism and irreverence, the rabbi will suffer loss in his professional status, and that cannot but mean loss to the congregation as well.

At the very outset your Committee begs to say that it has no perfect method to propose. The ideal method is for a congregation to extend a call on the sole and simple credentials of character and achievement, without candidating of any sort whatever. Such a method is, in the main, applicable only to men of outstanding reputation. In dealing with such men a congregation rarely adopts any other method.

Second to this is the method of sending a Committee to hear a rabbi in his own pulpit. The Conference should give to this method its endorsement and urge its application especially in the case of rabbis who have been in service long enough to be able to submit an approved record of spiritual accomplishment as a far surer test of competency than a mere trial sermon.

Applied, however, to rabbis quite unknown and untried—and these constitute perhaps the majority, this method has serious defects. Congregations will claim it both as a right and as a necessity, to see and hear such rabbis before coming to a final decision. The Committee method, as well as the more ideal method, falls short at this point and brings us to the third method—the trial sermon.

Your Committee makes no attempt to defend the trial sermon as a method of testing qualities of spiritual leadership. It is, however, persuaded that in this age of democracy and autonomy, the congregation will claim the trial sermon as an irreducible minimum.

Conceding this, your Committee would propose a method whereby the trial sermon, since it cannot feasibly be abolished, can at least be regulated, thus reducing its undesirable features to the lowest terms.

This we may accomplish by what may be called the method of right of way. Let a congregation call a man and act on him in official meeting and give him official notification of such action before it calls another. This one man will then have the right of way. If he is elected, the way is closed; if he is rejected, the way is open for the next man. But one man at a time and out of the way before another man is called. Under this method, the congregation will be restricted, not so much in its right, as in the abuse of that right. It may call as many men as it pleases and as are willing to come, provided it gives to each man the full right of way. And it has, of course, the parliamentary right to reconsider any previous motion or action. By virtue of the method of right of way, the congregation will be inclined to stop at the first satisfactory man instead of pledging itself to hear half a dozen others before it hears the first or instead of going on with the contest to the extreme of confusion under the vague expectation that it might discover a man who is more than satisfactory. Neither will the rabbi need to fear that his chance for advancement is imperilled, for if the congregation has, let us say, six men under consideration, he has as much chance to be the successful one under the dignified method of right-of-way as he has under the promiscuous and humiliating method that is in vogue. The trial-sermon will thus become not so much a contest as a dignified preliminary. Reward will follow upon merit more surely than it does under the present method, for the congregation will be constrained to make more prolonged and careful inquiry regarding the candidates, first, because of the subtly coercive effect the coupling of the congregational vote with each hearing will have and, second, because of the subtly refining effect that will follow upon such a dignified stand taken by the rabbis.

Your Committee, therefore, would recommend for adoption the following resolutions:

I

The Conference of American Rabbis deplores all such practices as tend to lower the dignity of the rabbinate and urges that no member thereof accept a call to preach on trial except on the condition that he is the only candidate under immediate consideration and will be duly voted on, for or against, before a similar call is extended to any other candidate.

II

Your Committee would also recommend that in order to give the widest publicity to this action of the Conference, the above resolution with a fitting preamble be printed in special form and distributed broadcast to every rabbi and congregation; and also that the Corresponding Secretary of the Conference be charged with the duty of bringing this action of the Conference to the attention of every senior class of the Hebrew Union College and every congregation in need of a rabbi.

Respectfully submitted,

LOUIS WITT, *Chairman*	CHARLES S. LEVI
HYMAN G. ENELOW	ABRAM SIMON
G. GEORGE FOX	NATHAN STERN
CHARLES F. FREUND	LOUIS WOLSEY

Rabbi Heller—I do not believe that any action should be taken that would commit us to the recommendations of this report. In principle I am in accord with the report. I do believe that the present system of trial sermons should be modified; but I do not think it will be good policy for this convention to commit itself to the principle of right of way, as this report asks us to do. As the report stands, it wishes us to state that, in every case, the rabbi should ask for this right of way method. There are instances in which this would be an injustice both to the congregation and to the rabbi.

Rabbi Berkowitz—The motion that this be accepted and referred to the Executive Board does not in any way commit us. The Executive Board may decide that the report has something for the new Arbitration Bureau to work out and would refer the matter to this bureau when established.

The report was received and referred to the Executive Board.

The discussion of the report of the Committee on Arbitration was then resumed. (Pages 102-111.)

Rabbi Krauskopf—We have all listened very carefully to the report that was read by Rabbi Berkowitz. It is not the

work of an hour nor the product of an immature man. It is the work of a whole year, and a careful and painstaking piece of work, by one of the ablest men of our Conference, by one of the most conservative men of our body. Personally, I believe it is a splendid piece of work and I, for one, am ready to accept it at this present moment. I presume it is not absolutely perfect. No new piece of machinery is perfect. There will be points of friction. I believe we can adopt it at this present moment and give it a trial. Whatever roughness there may be will be smoothed out in the working and we will have something that will prove of advantage to the rabbinate and to the glory of this body.

Rabbi Charles S. Levi—I endorse most heartily the sentiments of appreciation of the character of this report. But here is a matter which is presented to us after due and mature study for a whole year and acknowledged to be possible of improvement. Then why not give us time to study it. Let us send it out to every member of the Conference and devote an entire session to it at our next convention.

It was moved and adopted that the report be printed at once, that copies be sent to all members for suggestions and that action thereon be postponed until the next convention, when a special session shall be set aside for its consideration.

Rabbi Morgenstern—There is one difficulty we should consider. We have this morning disposed of two sessions of the convention next year. In view of this fact and of the by-law that one session must be devoted to the Religious School program, I believe it would be wise to set aside the by-law providing for Religious Education Day.

It was moved and adopted that the Executive Board be empowered to set aside for next year the by-law which provides that one session shall be devoted to Religious Education.

The report of the Commission on the Harmonization of Civil and Religious Laws of Marriage and Divorce was read by the Chairman, Rabbi Simon.

REPORT OF THE COMMISSION ON LAWS OF MARRIAGE AND DIVORCE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Commission on Marriage and Divorce begs leave to report that

A) In order to make an exhaustive study of the subject of Marriage and Divorce, it requested the President of the Conference to enlarge the Commission by the addition of Rabbis Schulman, Rappaport, Stolz, Cohon and Freehof; the request was granted.

B) The work was divided and distributed in the following themes and assignments:

1. Character, object and form of marriage, including age. Rabbi Kohler.
2. Dissolution of marriage.
   a) Talmudic and Rabbinic Law. Rabbi Deinard.
   Extra-Rabbinic sources (Sadducees, Samaritans, Karaites and Falashas). Rabbi Freehof.
   b) Dissolution by Death, Levirate, Mode of ascertaining the death, with all its consequences. Rabbi Rappaport.
   Non-Jewish attitude of the Church. Rabbi Kohler.
3. Prevention of Marriage.
   a) Prohibitions against Marriage and their effect especially in regard to the Issues of such Marriage, Consequences and Mamzer. Rabbi Blau.
   b) Mixed Marriage, to treat according to our method. Rabbi Schulman.
4. Personal and Temporary Impediment. Rabbi Cohon.
5. a) Civil Marriage and Divorce in relation to Judaism. Rabbi Simon.
   b) Attitude of Rabbinic Opinion concerning Civil Marriage. Rabbi Lauterbach.
   c) Common Law Marriage and Status of the Issue of the Same. Rabbi Lauterbach.
6. a) The Reports of Resolutions of Conferences of the 19th Century. Rabbi Stolz.
   b) The Reports of Private Authorities; Debates and Essays in modern Jewish periodicals. Rabbi Stolz.
7. Ethical and Sociological Aspects of Marriage and Divorce. The Jewish views compared with similar or different views found in general literature, especially in regard to the social, hygienic and moral effects. Rabbi Felix A. Levy.

C) We recommend a reprint of all the discussions and resolutions of the Conference on the questions of Marriage, Divorce,

Proselytes, Mixed Marriages and Intermarriages, as affecting modern life.

D) We report progress, and ask for a further extension of time.

Respectfully submitted,

ABRAM SIMON, *Chairman* KAUFMAN KOHLER
JOEL BLAU FELIX A. LEVY
SAMUEL S. COHON SAMUEL SCHULMAN
SAMUEL N. DEINARD JOSEPH STOLZ
SOLOMON B. FREEHOF

The following plan is proposed for the work of compiling the report of the Commission on the Harmonization of Marriage Laws:

Each group or class of laws is to be treated in a special chapter. The group is to be divided into its component parts, or individual laws, and each law is to be treated separately in a chronological and comparative method.

I—Begin by stating the origin of each law whether it is in Bible, Talmud or later Rabbinic sources, and trace it down to the latest authorities, and state also the reasons given by the rabbis for these laws, whether they are ethical, religious or sociological. Examine if in the course of time it was changed or modified, and what were the causes and reasons of such changes, advanced views, or changed conditions of time and place. This can be ascertained by stating age, generation, and country of the teachers who expressed an opinion upon that law. We shall thus be enabled to ascertain the historic development of that law. State also whether the law in question was unanimously accepted by the teachers or merely by a majority. In the latter case, the minority opinion is to be recorded. This might be of use to us in case we should find it advisable to change that law in accordance with the minority opinion.

II—Examine the opinions of each law, as found in Extra-Rabbinic Jewish sources as for instance—Sadducean, Samaritan and Karaitic as well as in the early Church literature, as these sources may have preserved earlier Jewish views on the law in question.

III—Compare the views and similar laws of ancient peoples, as Greeks, Romans and Persians. Ascertain whether these non-Jewish views had any influence upon the Jewish law. This might be of use to us to allow, if necessary, American ideas and views to influence the modern Jewish standpoint, as it would actually mean, merely, to substitute modern non-Jewish influence for ancient non-Jewish influence.

IV—The opinions of modern liberal Jewish teachers especially such opinions as were expressed in resolutions adopted or recom-

mended at rabbinical conferences of Europe and America are to be grouped around each law.

V—Modern views as to the value of each law in regard to its hygienic, social and moral effects should be compared and stated, inasmuch as consideration for such modern views will be one of the strongest factors, determining our attitude to the law in question.

VI—The similarity or dissimilarity of each law with the corresponding laws in the various states of the Union should be recorded.

VII—Each chapter, treating a special class of laws, should open with a statement about the nature and classification of the laws treated therein, whether the laws are merely of an advisory or of absolutely prohibitive character, whether the marriages prohibited by these laws are, from the point of view of Jewish law, incestuous, illegal, or merely religiously not recognized. Also what effect the violation of these laws have upon the issue, or what is the status of the children born of such prohibited marriages.

VIII—At the close of each chapter, there shall be stated the guiding principle, if such there be, controlling all the laws of the class treated in the chapter, and whether such a principle is still recognized by us or compatible with our modern views on the subject.

IX—Our own opinions, conclusions and recommendations should be given, both in regard to each law of the class as well as to the principle underlying the whole class.

X—A special chapter shall be given to a presentation of the Talmudic-Rabbinic principle that the religious character of a marriage and its validity, in so far as the Jewish religious aspect is concerned, depends entirely upon the opinion of the rabbis, the exponents of the Jewish religion, כל דמקדש אדעתא דרבנן מקדש In this chapter the principle that "the law of the land is recognized by the Jew as absolutely binding", דינא דמלכותא דינא should be clearly defined and its effects and influence upon the Jewish marriage laws be stated.

XI—A general introductory chapter shall be devoted to a thorough discussion of the Jewish religious views about the character of marriage and its binding force, in its ethical, moral, sociological and legal aspects, as compared with the views of other people or other religious systems.

XII—To avoid duplication or overlapping it is advisable that each member of the committee limit himself strictly to the task or part assigned to him. For instance, the collaborator treating the "prohibited marriages", shall exclude from the scope of his investigations such prohibited marriages which are prohibited because one of the parties had previously contracted another marriage which has not been legally dissolved. For such cases will be treated by the one collab-

orator dealing with the "dissolution of marriage". Likewise, the collaborator who will investigate the rabbinic sources, should leave out entirely comparisons with the extra rabbinic sources, as the latter will be treated by another collaborator.

The report was received and adopted.

The report of the Committee on the Isaac M. Wise Centenary was read by the Chairman, Rabbi Krauskopf.

REPORT OF COMMITTEE ON WISE CENTENARY CELEBRATION

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on the Wise Centenary Celebration begs leave to report that it has instituted inquiries in many directions, as to the most fitting manner of commemorating the 100th anniversary of the birth of the Rev. Dr. Isaac M. Wise.

Of the different suggestions received, the following may be named as deserving consideration by this body:

First: That the Conference of American Rabbis convene at Cincinnati, during the last week in March, 1919, in which the centennial of Dr. Wise's birth shall occur; that March 29, 1919, be set aside for the presentation of papers such as these:

(a) "Dr. Wise, and what he has meant to Congregation B'nai Jeshurun," by a representative of the Congregation.

(b) "Dr. Wise, and what he has meant to the Hebrew Union College," by a representative of the College.

(c) "Dr. Wise, and what he has meant to the Conference," by a member of the Conference.

(d) "Dr. Wise, as Editor and Writer," by some Jewish author.

Second: That the Conference Yearbook, containing an account of the Centennial Celebration and of the papers presented, be dedicated to the memory of Dr. Wise.

Third: That the Joint Tract Commission of the Conference and the Union be hereafter named "The Isaac M. Wise Tract Commission," because his life was, in a great measure, devoted to enlightening Jews and Christians on Judaism.

Fourth: That there be established a Wise Memorial Fund, with which to organize the education of American-Jewish childhood throughout this country.

Fifth: That a book be published, touching all the phases of Dr. Wise's activity.

Sixth: That the present Endowment Fund be greatly increased to assure the growth and perpetuity of the Hebrew Union College.

Seventh: That a uniform edition of all of Dr. Wise's works be issued.

Eighth: That a Wise Dormitory be erected as a necessary addition to the group of Hebrew Union College buildings.

Your Committee is of the opinion that, inasmuch as frequent and eloquent testimony has been given, in recent years, by American Jewry, of its profound appreciation of the services which the Rev. Dr. Isaac M. Wise rendered to American Israel, a centennial celebration of Dr. Wise's birth that would exhaust itself in mere speech-making would fail to effect the good of which so great an occasion might be productive.

Your Committee is also of the opinion that, inasmuch as several publications have been issued, setting forth the activities of Dr. Wise, another publication of a similar nature might receive little attention on the part of the reading public.

Your Committee is, moreover, of the opinion that the religious education of American-Jewish youth was not the special field of Dr. Wise's activities and that, inasmuch as other and efficient agencies are specializing in that direction, this field might safely be left to them.

Your Committee, while strongly favoring the addition of a dormitory to the group of College buildings, and the increase of the College Endowment Fund, believes that in the light of the heavy demands on the Jewish public for the relief of war-sufferers, which will probably continue for some years to come, neither the present nor the immediate future will be the most suitable time for large collections for the purpose named above.

Your Committee, however, is strongly of the opinion that the life-work of Dr. Wise was centered in the thought of uniting the activities of American Israel, and that, to that end, he organized the Union of American Hebrew Congregations, inspired the effort which led to the unification of the various rituals in use and which brought into existence the Union Prayer Book, founded the Hebrew Union College, and started the Central Conference of American Rabbis, and that those who enjoyed his intimate confidence know that his highest ambition was to see all the religious and educational and philanthropic and fraternal activities in American Israel federated under one central organization. Some of his ideals he lived to see realized, but more of them remained unfulfilled when death summoned him hence. Your Committee believes that, had his life been spared him a number of years longer, those years would have been spent in centralizing, more and more, the different activities that have for their object the promotion of the spiritual and ethical interests in American Israel, and that it is, therefore, the special, sacred duty of his disciples, and of all the other graduates of the College

of his founding, to complete the work that was left unfinished by the master.

Your Committee recalls the efforts that were made in that direction at the time when the Union of American Hebrew Congregations met, in one of its biennial sessions, in the city of Philadelphia. At the invitation of those in charge of the arrangements of that convention, each of the following organizations—the Central Conference of American Rabbis, the National Conference of Jewish Charities, the Council of Jewish Women, the Jewish Publication Society of America, the Jewish Chautauqua Society, the Jewish Agricultural Schools and Societies, the National Jewish Hospital for Consumptives, the American-Jewish Committee—was represented by a spokesman. Before a large and representative audience, they presented a statement of the activities of their respective organizations. All of them thus gave an intelligent account of the trust reposed in them, and enabled the representatives present at that convention to carry home with them a comprehensive idea of what is being done for the uplift of American Jewry. The meeting of that evening made so profound an impression upon the audience present that the following resolutions were unanimously adopted and ordered to be incorporated in the records:

"Whereas, representatives of various national organizations have set forth 'The Work of Israel in America' before the delegates in attendance at the Twenty-First Council of the Union of American Hebrew Congregations, convened in Philadelphia, January 20, 1909;

"Whereas, most of these organizations have developed since the founding of the Union thirty-five years ago, therefore,

"Be it resolved, That this Assemblage commend to the Union of American Hebrew Congregations the aims and achievements of these various national movements, to the end that the Union co-operate more fully with them, and also that it seek to promote more effective co-operation among them.

"Be it resolved, That, inasmuch as the hospitalities of a common platform have been freely and gladly used tonight by representatives of various national organizations, therefore do we urge upon the Council to make this gathering the impulse for future meetings, at which more ample and extended opportunity shall be afforded for kindred discussions.

"We, furthermore, recommend to the Executive Board of the Union of American Hebrew Congregations that, in preparing the programs for the Council hereafter, definite time be set aside for a full consideration, in due order, of the work of the several agencies laboring to promote fraternity among our brethren; of those looking to the conservation of our religious interests; of such as aim to spread knowledge and foster Jewish scholarship; of our philanthropic enterprises; of those laboring to promote agriculture; of

those engaged in the battle against the great 'White Plague'; of those co-ordinating the work of our women; of those guarding our civic and religious rights, and of such other movements as may, from time to time, arise.

"We respectfully urge this widening of the scope of the Council's discussions with the express purpose that thereby practical methods may be devised for harmonizing and unifying all our national undertakings, thus to secure to them the strength that lies in united effort and the force and influence to be exercised in our country through co-operative endeavor in behalf of our common cause."

Unfortunately, this resolution, though it was unanimously adopted, has not been carried into effect in any of the three biennial Councils that have since been held. Knowing that the centralization of all the higher activities of American Jewry was Dr. Wise's supremest effort and most fervent hope, your Committee regards it incumbent upon the Central Conference of American Rabbis to arrange that another such representation of the different Jewish educational, philanthropic and fraternal organizations, as took place in Philadelphia in 1909, take place in Cincinnati in 1919, at the occasion of the Wise Centenary Celebration, and that, during the time intervening between now and then, steps be taken to effect a permanent union of these organizations, each to maintain its own autonomy, each to obtain and manage its own funds and to administer its own affairs, yet each to be obliged to render an account of its activities to the representatives of American Israel at the biennial gatherings of the Union of American Hebrew Congregations, in which membership is open to all Jewish Congregations, whatever be the shade of their religious belief.

Your Committee recommends that a Committee of three representatives of each of the following bodies—Congregation B'nai Yeshurun of Cincinnati, the Union of American Hebrew Congregations and the Central Conference of American Rabbis, be delegated to meet and to work out a plan, by which this program may be carried out at the Centenary Celebration of the birth of Isaac M. Wise, March 29, 1919.

Dr. Wise's frequent claim is verified that the synagog is the only historic centre of union in Israel, and that what other bodies have failed to achieve might be accomplished by such bodies as the Union of American Hebrew Congregations and the Central Conference of American Rabbis. The centenary of the birth of him whose chief aim and effort were in the direction of such union ought to be the fittest time for its final inauguration.

Respectfully submitted,

JOSEPH KRAUSKOPF, *Chairman* ISAAC L. RYPINS
LOUIS GROSSMANN WILLIAM ROSENAU
KAUFMAN KOHLER SAMUEL SCHULMAN
DAVID PHILIPSON

The report was received and the recommendations were adopted.

The report of the Committee on Responsa was read by the Chairman, Rabbi Kohler.

REPORT OF THE COMMITTEE ON RESPONSA

To the Central Conference of American Rabbis,

GENTLEMEN: An older rabbi in a somewhat modern congregation, at the beginning of the new era in Judaism, handed in his resignation after having lived there for years and when asked for the reason he said: This is the first question I have been asked all these years. As Chairman of the Committee on Responsa I have all these years written a report of the Responsa Committee without receiving regular *Sheeloth*, except perhaps one or two that came in at the last minute. My last year's report of the same character written for the Charlevoix Convention was referred back for references and was lost. I can only report one question from a rabbi and my answer, countersigned, if I may call it so, by Dr. Lauterbach.

Yours respectfully,
KAUFMAN KOHLER, *Chairman*

May 23, 1916.

DEAR COLLEAGUE: Your communication asking for my opinion concerning the burial in the Jewish cemetery of non-Jewish wives or husbands married to Jews and their children was duly received yesterday and in answer thereto I would refer you to several reports of mine as Chairman of the Responsa Committee of the Central Conference of American Rabbis. I have always in my practice taken the stand that, while mixed marriages should not be sanctioned by the rabbi, the civil law which declares them as valid must be recognized by us to that extent that the non-Jewish wife or husband should be entitled to the right of being buried alongside the Jewish husband or wife on the plot owned by the one or the other in the Jewish cemetery. Still greater claim have their children to a regular Jewish burial, whether they have been brought up as Jews or not. Accordingly, I would have your cemetery rules changed in the sense stated.

Quite different is my view concerning the Jew who is, on account of his marriage to a non-Jewish person, to be interred in a non-Jewish cemetery. By this very fact evidence seems to be given in favor of his non-Jewish allegiance and the rabbi has no business to officiate at his funeral in a non-Jewish cemetery.

Whether the congregational by-law, reading that members who contract a forbidden marriage forfeit their membership and no person

married to a non-Jew may be a member of the congregation, should be changed, is, in my opinion, an altogether different question. It seems to me that the law should stand. *Forbidden Marriages* have disastrous results especially in regard to the offspring, while, on the other hand, the second sentence simply aims at *preventing mixed marriages* in the congregation but does not imply that they entail forfeiture of membership when concluded before the affiliation to the congregation. Self-preservation dictates the retention of the by-law.

Yours faithfully,

KAUFMAN KOHLER
J. Z. LAUTERBACH

The report was received and adopted.
Upon motion, the Conference adjourned.

WEDNESDAY EVENING

The Conference reconvened at 8:00 o'clock.

A paper commemorating the centenary of Moritz Steinschneider was read by Rabbi Freehof (Appendix I).

The report of the Special Commission on a Survey of Jewish Religious Conditions, prepared by Rabbi Harris, was, in his absence, read by the Secretary. As the report was not signed by a majority of the Committee, it was, upon motion, referred back to the Committee for further consideration.

It was moved by Rabbi Krauskopf and seconded by Rabbi Max Heller that the Nominating Committee be instructed to include in its report the names of the three additional members to serve on the committee of seven which was to hold a conference with the American Jewish Committee and the Executive Committee of the Congress organization. The motion was unanimously adopted.

The report of the Committee on Synagog Music was presented by the Chairman, Rabbi Nathan Stern.

REPORT OF THE COMMITTEE ON SYNAGOG MUSIC

To the Central Conference of American Rabbis,

GENTLEMEN: Synagog music, understanding thereby all music rendered in the synagog, requires an approach with at least two agents in view. The one is the congregation as participant in song at divine services; the other is the choir including under this caption the cantor at those synagogs where he is retained as a functionary. Both are important considerations in the formal worship of our communities as they are now constituted.

To the congregation and to its share in song at services your committees on synagog music have applied themselves these many years with the object of producing a suitable hymnal which would satisfy congregational needs, stimulate congregational singing and secure a corresponding increase of religious enthusiasm and devotion at formal worship. Two years ago under the zealous and energetic chairmanship of Rabbi Harry H. Mayer a new collection of hymns was gathered and published with the approval of this Conference. This volume will no doubt remain for decades the accepted hymnal of this Conference and be the companion to the Union Prayer Book. For a long time to come this Conference will hardly entertain any change in, or addition to its present Union Hymnal. Nonetheless your Committee, realizing the difficulty under which the compilation of the hymnal was consummated, deems it wise and desirable to gather further hymn texts and hymn settings as a reserve for future use. In order that the hymnal shall realize its fullest usefulness, it is recommended that the scope of this committee be broadened so as to be constituted a bureau of information serving the dual purpose of gathering and imparting information relevant to the successful use of the Hymnal.

Choir music as above delineated, quite perplexing and most essential to the present order of our ritual, naturally divides itself into two parts; first, anthems and solos, not printed in our prayer book and sung in English; second, responsa, psalms and anthems found in our ritual and rendered by the choir in Hebrew and in English. The trained leader will and should have no difficulty in selecting anthems and solos suitable for synagog use especially as the Union Hymnal contains the word text of one hundred anthems with the name of composer and publisher. To be sure, these anthems are more or less difficult; but a little patience and examination will reveal to the organist or music committee which of these anthems are simple and which are difficult. However, for the benefit of those unable to pass judgment herewith are offered twenty additional anthems which are melodious and well within the range and power of the average quartette.

The Shadow of Thy Wings	Mark Andrews	Novello
Spirit of God	Humanson	Schmidt
Search Me, O God	James H. Rogers	Schirmer
We Praise Thee	Schvedof	B. M. & Co.
By the Waters of Babylon	R. Hoffman	Ditson
For He Shall Give His Angels	Bullard	Ditson
The King of Love	Bullard	Ditson
Thy Hallowed Presence	Carter	Schirmer
Lord of Our Life	J. Field	Novello
Seek Ye the Lord	Perry	Ditson
The Lord is My Light	Salter	Schirmer
Lead Me Lord	Westley	Schirmer
Be Merciful Unto Me	Sydenham	Novello
Hide Me Under the Shadow	West	Novello
I Sought the Lord	Stevenson	Ditson
I Will Lift Up Mine Eyes	D. S. Smith	Novello
O Taste and See	James H. Rogers	Schirmer
Praise the Lord	Randegger	Schirmer
The Woods and Every Smelling Tree	West	Novello
While the Earth Remaineth	Maunder	Schirmer

Congregations, thus, have a sufficient supply from which to draw. Publishers are yearly printing new material so that the music resources of the synagog will be constantly augmented. A little care and discretion alone is required to have satisfactory programs so far as this part of the service is concerned. The Committee is of the opinion that arrangements can be made with music publishers to keep this Committee and the Conference through this Committee informed as to the new music suitable for synagog purposes.

The available music settings for the responsa, psalms and anthems that form part of our ritual is also not small as at first may be thought. Much that has been printed is really very good. The selection of the best will always depend upon the good judgment and refined taste of the rabbi, the cantor or the choir leader. The following table may be of assistance:

Schir Zion, 2 vol.	S. Sulzer
Kol Reenoh, 1 vol. (for cantor and 2 voices)	Lewandowski
Todah Vezimrah, 2 vol. (for Sabbath, Festivals and other occasions)	Lewandowski
Scheeray Kodesh, 4 vol. (for Sabbath, Festivals, New Year and other occasions)	Naumbourg
Scheeray Beis Adonoy, 3 vol.	H. Weintraub
N'ginoth (for Festivals)	Baruch Schorr
Koral Gesänger, small edition (Friday, Saturday services)	Grunzweig

Koral Gesänger (Friday, Saturday, Festivals and other occasions) ..... Grunzweig
Musikalische Synagogen Bibliothek..... Jacob L. Weiss
Zimrath Yah (Liturgical songs, Hebrew and German) by Cantors M. Goldstein, A. Kaiser, S. Welch
Freitag Abend Gesänge..... F. Singer
Baal T'fillah (an instructive collection of traditional tunes and intonations of Jews from all lands and particularly helpful to Cantors)..... A. Baer
Songs of Praise and Prayer... Francis L. Cohen of Melbourne, Australia

All the above having been written for the orthodox prayer book, require adaption for use in connection with the Union Prayer Book. The following have been arranged for the Union Prayer Book or can be easily used in connection therewith:

Schiray T'fillah (Friday evening)..... M. Grauman
Emanuel Service, 2 vol. (Friday and Saturday)..... Spicker-Sparger
Sabbath, Festivals, New Year, Atonement Services each in separate volumes..... Sigmund Schlessinger
Sabbath Evening, Sabbath Morning, New Year, Atonement Eve, Atonement Day in separate volumes..... Edward J. Stark
Two complete services for Sabbath Eve and Sabbath Morning ..... Fred. E. Kitziger
One volume containing brief Sabbath Services and a brief New Year and Atonement service..... Fred. E. Kitziger
A full Sabbath Eve and Morning Service according to the Union Prayer Book..... Fred. E. Kitziger
Two complete Sabbath Services and one complete service for Pesach, Shebuoth and Sukkoth..... M. Goldstein
Evening services for Synagog, Nos. 1 and 2..... Neidlinger
An Evening and a Morning Service..... Howard R. Thatcher
Sabbath Evening Service for the Synagog..... James H. Rogers
Sabbath Morning Service for the Synagog..... James H. Rogers
Sabbath Evening Service..... Franz Wald
Friday Evening Service..... Edmund S. Ender
Sabbath Eve Service..... Ferdinand Dunkley
Sabbath Morning Service..... Abram R. Tyler
Service ..... A. J. Davis
Sabbath Morning Service..... C. Hugo Grimm

Very much in these collections is dignified and melodic. The Sabbath services are particularly favored and naturally so. New Year and Atonement Day have been comparatively neglected. A word of warning may be timely with reference to services which, though tuneful, are largely eclectic and in which the compiler has not always displayed fine judgment in the choice of his airs, judged not by their

musical value but because of their origin and association. The rabbi must decide whether he desires to have a tune from Traviata or a love song from Elisir d'Amour be the medium of expressing some of our most sacred professions on our very holiest days. The association is offensive not to say lacking in good taste. The difficulty may be met if the Conference would authorize its Committee to arrange for an advisory board of experts who are acquainted with the old as well as the later productions for the synagog service and who shall draw up several musical programs—programs not compositions—especially for the New Year and Atonement Day where the greatest need lies. They shall be requested to indicate where the selections chosen are to be found in works published in America and abroad.

Respectfully submitted,

NATHAN STERN, *Chairman*	L. J. ROTHSTEIN
HENRY BARNSTEIN	BERNARD SADLER
H. W. ETTELSON	JACOB SINGER
DAVID MARX	LOUIS WOLSEY

Upon motion the report was received and adopted and the Executive Board was instructed to have reprints made for distribution among the members of the Conference and the synagog choir leaders.

The report of the Special Commission on Jews of Other Lands was read by the Chairman, Rabbi Louis Grossmann.

REPORT OF SPECIAL COMMISSION ON JEWS OF OTHER LANDS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Commission on "Jews of Other Lands" cannot do its work because of the conditions of the World War and can, therefore, present no report. It cannot maintain the necessary correspondence and has no means to the sources of information which, under normal conditions, are helpful to the formation of right and reliable judgment. The Committee, referring to the suggestions in the report submitted last year, consider it of material interest to American Jews to secure clear and definite information as to such items as the following:

1. What is the economic condition of Jews in Europe and other countries?
2. What is the moral condition of Jews in other lands?
3. What is the religious condition of foreign Jews?

This has an appreciable bearing on American Jews, since we are obligated to ensure the loyalty and the vigorous participation of the

immigrant Jews in the cause of a sound, native, Jewish communal life.

If orthodoxy is breaking down abroad, we want to know why, and if reform is ineffective and cannot come to the rescue, we want to know that. We must obtain impartial and broad-gauged facts as to what is going on in the Jewish world, for we are not only a part of it, but also the centre of absorption.

4. What are the internal forces within the Jewish life doing? What are the Jews elsewhere thinking, doing, developing, as to Schools, Synagog, Community?

What trades, occupations, professions are Jews now pre-occupied with, or endeavoring to enter?

What are they doing for themselves, for their moral, theological, and economic emancipation?

5. What are the legal, the social, the "prejudicial" relations of Jews with non-Jews, under the stress of Governments, or of national and racial feelings? These often determine the qualifications of the Jews that come to this country and give a certain intellectual bias, or moral pre-disposition and a specific way of reacting toward the civic conditions in this country.

The current discussion, both among Jews as well as among non-Jews, would be much enlightened, if the antecedent foreign, formative influences that have played upon Jewish life were clearly known and appreciated in their significance for good and for ill. Information as to these is needed as a matter of record and as a basis for just judgment and treatment.

What part have the historic feelings of sympathy and of antipathy, on both sides of Jews and non-Jews, on the absorption and assimilation of Jews in the general culture and on his standing aloof from it?

What effect have they on the Americanization of the immigrant Jew?

Public opinion with regard to the Jew is not infrequently a recrudescence in this country of feeling which is foreign in origin and character and which the moral genius of American equity has not yet succeeded in casting out. The newly arrived Jewish immigrant may be rather the occasion than the cause of the rewakening of the untoward feeling which the real American deplores and condemns.

Is intermarriage between Jews and non-Jews an appreciable phenomenon?

Is it becoming more frequent and does it bring gain or loss to the Jewish communities? It implies certain moral and cultural relations and it will be a useful investigation to ascertain whether intermarriage raises the standard of the Jewish home or lowers it.

Divorce is a social phenomenon intimately connected with the adjustment of the immigrant to the conditions of the American life. Its cause does not lie in questions of immorality and domestic infelicity but of economic failure or success.

Charity and Philanthropy have the double aspect of sentiment and business. The poor are not only the unfortunate but also the inefficient. And it may be that men are made poor by inadequate social, administrative legal conditions more than by "Providence." Especially may the pre-immigrant conditions abroad favor dependence, inefficiency and economic helplessness.

Is the immigrant Jew a dependent, and does he achieve his economic independence soon and how? What do the Jewish communities do to aid him toward his economic emancipation?

It may be practicable to connect our charitable organizations with those abroad and correlate their work and their influence on that contingent of Jews who come to this country. The synagog is the centre of Jewish activity and it should reach out, through its rabbinate, in the direction of this most characteristic interest of the Jewish life.

Another item of importance is the question, what is the position of the immigrant Jew in the labor organizations, in labor agitations, and in movements of labor discontent. The Jewish laborer is a fact. He is numerous and insistent. It remains to be shown in how far such phenomena as the Protocol, the most noteworthy achievement in the struggle for emancipation of the laborer in this country is to be credited to the sagacity, the self-control and the fairmindedness of the immigrant Jew.

We have heard much on the subject of literacy, which has become significant for the summary treatment of the immigrant. It is taken for granted that illiteracy among immigrant Jews is a negligible quantity, but certain statistics flaunted by the opposition would make us skeptical. Nothing but a scrupulous and unprejudiced investigation will suffice either to confirm or to shake our confidence in the intellectual fitness of the Jewish immigrant. But we ought to know the conditions as they really are, so that the Jew is proven, as we believe he can, to stand safe against the charge of illiteracy, or, if he cannot, that we may shift the burden of guilt where it belongs, to the iniquity and neglect by his former foreign, tyrannical government.

A similar investigation would prove that the guilt of the "White Slave" trade is to be laid at the door of foreign pre-immigrant conditions, which have impoverished and demoralized the Jew, the Jewess and the Jewish home. We should like to determine what is being done against this terrible curse abroad and here, and by whom? The measures against demoralization must be levelled against its source and that may be there rather than here. And that source of the collapse of womanhood is an index of the degradation which persecution precipitates. In view of the facts we have the right to protest to European Governments not only as Jews but also as American citizens.

For all of these several issues in the Jewish life of this country and abroad, we must have statistics, reports and facts. And we need to

have them in abundance and from reliable sources. We need them, so that we can take a positive stand as to reforms, to place indictments where they belong, to make defense where it can be made, and to inaugurate movements for re-enforcing American Judaism.

Each country abroad is of interest and significance for this. Each country contributes Jewish immigration to this country and in each contingent of this contribution lies the influence of its respective legislation and tradition with regard to the Jew. We should be keen of scent with regard to these, if we are to solve the Jewish Problem in this country for ourselves within our own communal life, and for the non-Jew who wants to do what is right but may be at a loss to understand us.

By united effort we shall be able to establish at least a survey over this field. The compilation of the facts is the first step toward it. This will eventually lead to a study of the Life of the Jews in the World. But that will be useful only to the extent in which it will show what contribution the world is making to the life of American Jews.

Your Chairman of the Committee has requested the members to be on the lookout for all facts that are available toward such a study. The Jewish Journals and the daily papers, in this country and abroad, as well as magazines, abound in items that describe, reflect on, praise, condemn the Jew. And it is to be hoped that, after the war, amicable relations will be re-established between the Jewish organizations, foreign and domestic, and an exchange of thought, experience and effort will throw light on these questions.

The Committee invites suggestions as to this work which aims to give an exact report on the issues and influences which obtain in the life of Jews abroad and have a reciprocal effect on the life of the Jews in this country. And vice versa, we have reason to believe and it is practicable to prove that the counter-influence of American Jews on the Jews of Europe is constant and helpful. In the light of such facts this Conference may serve effectively in the social, economic, moral and religious interrelations between the Jews of this country and those of foreign countries.

Respectfully submitted,

LOUIS GROSSMANN, *Chairman*	JACOB Z. LAUTERBACH
JOEL BLAU	ALEXANDER H. LYONS
HENRY COHEN	MORRIS NEWFIELD
SAMUEL S. COHON	JACOB S. RAISIN
SAMUEL N. DEINARD	CHARLES A. RUBENSTEIN
DAVID FICHMAN	SAMUEL SCHWARTZ

Rabbi Deutsch—I desire to state that although a member of this Committee I did not sign the report. I felt that it contained matters not at all germane to the subject. The purpose

of the Committee as I understand it was to ascertain what we can do for Jews oppressed in foreign lands. The Immigrant does not come under this head. Owing to unfortunate conditions abroad we can do nothing along this line and I felt that this was all the Committee should have reported this year.

Upon motion the report was received and ordered printed in the Yearbook.

A paper on The Relationship of the Synagog and the Philanthropies was read by Rabbi Max C. Currick (Appendix J). The discussion was led by Rabbi Leipziger (page 334). Dr. Boris D. Bogen, Executive Secretary of the National Federation of Jewish Charities, closed the discussion.

The Conference adjourned.

THURSDAY MORNING, JULY 6TH

The Conference convened at 9:15 o'clock.

The opening prayer was delivered by Rabbi Calisch.

A letter was read from Rabbi H. Pereira Mendes, asking for the co-operation of the members of the Conference in supporting the Institution for Jewish Deaf Mute Children. Upon motion, the communication was referred to the Executive Board for action.

A paper on Lex Talionis was read by Rabbi Joel Blau (Appendix K). The discussion was led by Rabbi Felix A. Levy (page 366).

By unanimous consent the privilege of the floor was granted to Miss Eva Leon, who spoke in behalf of the poor children of Palestine. It was moved and adopted that a vote of thanks be extended to Miss Leon and that each rabbi be requested to bring the matter to the attention of his community in whatever manner he may see fit.

The report of the Committee on Tracts was read by the Chairman, Rabbi Morgenstern.

REPORT OF COMMITTEE ON TRACTS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Tracts, the five members of which constitute the representatives of the Conference upon the Joint Tract Commission of the Central Conference of American Rabbis and the Union of American Hebrew Congregations, begs to report as follows:

On October 13, 1915, your five representatives met with the five representatives of the Union of American Hebrew Congregations, in the office of the Department of Synagog and School Extension, in Cincinnati. A permanent organization was effected with the following officers: Emil G. Hirsch, Chairman; Julian Morgenstern, Vice Chairman; George Zepin, Secretary. Headquarters were established in the office of the Department of Synagog and School Extension. Through this office, the general correspondence and other details of business have since been conducted.

The work of the Commission was apportioned among the following subcommittees: Subjects, Editorial, Finance, Publications and Distribution, Holiday Press Notices and Annual Sermon Pamphlets. It was decided that the publications of the Commission appear under the title, "Jewish Educational Tracts."

The Conference placed at the disposal of the Commission its Tract Fund, amounting to a little over $2,000 and, likewise, its list of annual contributors to this fund. The Union, on its part, placed at the disposal of the Commission a sum not to exceed $5,000 for the first year.

It was decided that application be made to the United States Government for the privilege of second class mailing rates. This was in accordance with the resolution adopted at the Charlevoix convention. This privilege would entail the publication of at least four tracts annually. It was accordingly decided that Tract One of the new series should be a re-publication of the Conference Tract One, old series, "What Do Jews Believe"? by Dr. H. G. Enelow; and Tract Two should be a re-publication of Conference Tract Two, old series, "The Jew in America," by Dr. David Philipson. Tract Three was to be the tract on "Jewish Ethics," previously assigned by the Conference Tract Committee to Dr. Samuel Schulman. The Chairman of the Conference Tract Committee is happy to report that the manuscript of Dr. Schulman's tract has been handed to him at this convention and has been given careful examination by him. Tract Four has already been assigned and is in course of preparation. Other tracts, sufficient to insure a successful continuation of the work, are under consideration by the Committee on Subjects.

The other subcommittees of the Commission have not be idle. The Finance Committee, working through the office of the Department of Synagog and School Extension, has, despite present financial stringency

and heavy burdens upon our Jewish communities, increased its collections somewhat over those of previous years.

The Subcommittees on Annual Sermon Pamphlets and Holiday Press Notices have faithfully discharged the duties entrusted to them.

It is regrettable, however, that the Committee on Publications and Distribution has met an insurmountable difficulty. Despite repeated and conscientious effort, it has failed to secure the privilege of second class mailing rates. It had carefully outlined its plan for publishing and distributing editions of 60,000 copies of Tracts One and Two, so as to reach the proper public, of both Jews and non-Jews efficiently and at a minimum expense. The failure to secure second class mailing privilege, with the attendant consequence of greatly increased cost of distribution, has so materially altered and complicated the task of this Committee, that it was deemed advisable to postpone the appearance of Tract One, until a meeting of the entire Commission could be held and the problem, in its new aspect, thoroughly thrashed out. Inasmuch as it has been impossible, up to the present, for the entire Commission to meet, the matter is still in abeyance. Therefore, Tract One has not yet appeared.

Accordingly, the Commission can only report progress. It is, however, confidently expected that a meeting of the Commission can be held in the early fall, at which all difficulties will be satisfactorily adjusted and the work of the Commission thereafter proceed with dispatch.

Respectfully submitted,
JULIAN MORGENSTERN, *Chairman*
WILLIAM ROSENAU
GEORGE ZEPIN

Upon motion the report was received with thanks and adopted.

The report of the Committee on Religious Work in Universities was read by the Chairman, Rabbi Franklin.

REPORT OF COMMITTEE ON RELIGIOUS WORK IN UNIVERSITIES

To the Central Conference of American Rabbis,

GENTLEMEN: Nine members of the Joint Commission on Religious Work in Universities, out of a total of twelve members, are present at this Conference and they beg leave to present the following unanimous report.

In its report to the last Conference, your Committee on Religious Work in Universities recommended that the Department of Synagog and School Extension be invited to join with the Conference in the creation

of a commission on Religious Work in Universities; one-half of whose members should be appointed by the Conference and one-half by the Union. "This Commission," so read the resolution, "shall devote itself to the study and solution of all problems pertaining to the Religious Welfare of Jewish Students, and shall advise all local organizations, engaged in similar work, of their findings; co-operating with them as far as possible in carrying out these findings, in accordance with their particular conditions and needs."

In accordance with this recommendation, which was adopted by the Conference, your President, at the October meeting of the Executive Board named six members of the Conference to serve with a similar number of men named by the Union, to constitute such Joint Commission. As soon as the Commission was ready to enter upon the discharge of its duties, however, it became apparent that the Commission was constituted under two sets of instructions that were contradictory and quite irreconcilable. Both parent organizations, it should be said at the outset, acted in complete good faith in creating the Joint Commission, and in issuing these instructions.

Your Committee, last year, in recommending the appointment of this Joint Commission and your Conference in adopting that recommendation, had in mind that, by the creation of this Commission, the Conference Committee on Religious Work in Universities should, automatically, pass out of existence, and that the work relating to the religious welfare of Jewish students, heretofore carried on by both the Conference and by the Department of Synagog and School Extension, should be delegated to the new Joint Commission, which should have full power to continue, where feasible and desirable, work already begun and to initiate new work, where necessary.

The Department of Synagog and School Extension, however, had no such understanding of the purpose of the Joint Commission and of the power to be delegated to it. The officers of the Board of Managers maintained that all managerial and executive powers relating to student welfare had already, two seasons before the creation of the Commission, been given to the supervisors and their deputies and, inasmuch as the work had already been undertaken by these men, the Board of Managers felt that it should not take it out of their hands, to place it in the hands of a new commission. It was intended by the Board of Managers that the Joint Commission on Religious Work in Universities should be wholly advisory in character; thus supplementing, rather than supplanting, the supervisors in this work, its task being to make a study of religious conditions among students and to recommend action to be taken in view of these conditions. These recommendations, it was the purpose of the Board of Managers to carry out through the supervisors and their deputies.

In view of these two opposing interpretations of the powers and

duties of the Joint Commission at the hands of the parent organizations, it was impossible for the Joint Commission to take charge of the work. It should not be inferred that because the Joint Commission was not able to proceed with its work that nothing has been accomplished during the past season. Indeed, considerable progress has been made in Student Welfare Work.

Your Committee recommends:

I That, under existing conditions, the idea of a Joint Commission on Religious Work in Universities be abandoned.

II That the Conference Committee on Religious Work in Universities be reconstituted, its powers and duties to be the same as before the creation of the Joint Commission.

III That the Central Conference of American Rabbis stand ready to co-operate with the Union of American Hebrew Congregations and its Department of Synagog and School Extension in this, as in all other matters, wherever and whenever co-operation is possible and promises to be of service to the cause of Israel.

All of which is respectfully submittted,

LEO M. FRANKLIN, *Chairman* FELIX A. LEVY
JOSEPH S. KORNFELD LOUIS L. MANN
ISAAC LANDMAN CHARLES A. RUBENSTEIN
EMIL W. LEIPZIGER GEORGE ZEPIN
CHARLES S. LEVI

The report was received with thanks and the recommendations taken up seriatim.

All recommendations were adopted.

The report was then adopted as a whole.

The report of the Committee on Church and State was read by the Chairman, Rabbi Kornfeld.

REPORT OF COMMITTEE ON CHURCH AND STATE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Church and State begs leave to report as follows:

At the last meeting of our Conference, the Committee on Church and State presented the following two recommendations:

1. The purchase of a circulating library on the subject of separation of church and state, which library was to be in charge of the Chairman of this committee.
2. To reprint a revised and enlarged edition of the pamphlet, "Why the Bible Should Not Be Read in the Public Schools."

The Executive Board, to whom these recommendations were referred for action, authorized the chairman and secretary of this committee to proceed with the purchase of such library and to reprint the pamphlet in question; but not to change it by enlargement or revision to such an extent as might impair its present value as a succinct and positive argument in favor of our position, making it peculiarly serviceable for the purpose for which it was intended. On the other hand, the Board deemed advisable the publication of an additional pamphlet, mainly for the use of the members of the Conference and more especially the state representatives of the committee, containing a detailed statement of the laws on this subject in the several states of the Union, the various plans of religious education advocated or already in vogue and a bibliography on the general subject of bible reading in the public schools. The preparation of the material for this pamphlet was also referred to the chairman and secretary of this committee.

The first and possibly the second instruction of the Executive Board could without much difficulty have been carried into effect by this committee during the year. Unfortunately, however, owing to the illness of the chairman originally appointed, the work of the committee was unduly delayed. Nevertheless, considerable progress has been made. The books to constitute the circulating library have been decided upon and, at the end of the summer, this circulating library will be available and in the possession of the chairman who may be appointed to serve during the ensuing year.

As to the instruction to reprint the pamphlet "Why the Bible Should Not Be Read in the Public Schools," the Executive Board having decided not to enlarge or substantially revise the pamphlet, its reprint at the present time was deemed unnecessary.

The Committee, therefore, turned its attention to the gathering of material for the preparation of the pamphlet intended to supply the more extended information on the general subject of the Bible in the public schools, which ought to be in the possession of our members. The first step in this direction has been taken, by submitting to the state representatives of our committee, a questionnaire as to

1) The present law in each state, regarding Bible reading and other religious exercises in the public schools—in each case the law to be quoted verbatim;

2) The interpretation of the fundamental law on this subject, as handed down by the attorney generals of the respective states, or by the courts or the school superintendents;

3) The local practice in the various communities of the state;

4) What agitation, if any, had been made to secure the introduction of Bible reading in the public schools of the various states during the past five years, and the result of such agitation; and

5) What legislation appears upon the statute books of each state

which, in any way, violates the principles of church and state; such as, for instance, making Sunday observance compulsory, on the grounds that it is the divine, or the civil, day of rest recognized by the state.

It was suggested that, to insure accuracy in the answers submitted, a competent attorney be consulted. Of the 42 members of the committee, representing 42 states, about 26 answered the questions presented for their study; though not all of these gave the complete data sought. In every case where an attorney was consulted by the members of the committee, an adequate answer was forthcoming.

From these reports we have learned that the following states had some agitation on the question of Bible reading in the last five years:

MINNESOTA—A bill was introduced in the last legislature permitting Bible reading in the public schools, but was reported unfavorably by the committee.

NEW YORK—Bill introduced in the legislature in 1915 and again in 1916, and both defeated.

MONTANA—Agitation in 1913, but without success.

TEXAS—A rather half-hearted attempt, with no result.

MARYLAND—In 1910 a bill was introduced to make Bible reading compulsory, but was defeated. A bill to the same effect, introduced in 1916, with the same result.

PENNSYLVANIA—In 1913 a law passed, making Bible reading compulsory.

MICHIGAN—A bill introduced at the last session of the legislature, making Bible reading in the public schools mandatory; but it was not reported out by the committee.

MISSOURI—The matter was agitated but no legislation initiated.

OREGON—A similar situation developed in Oregon, with equally ineffective result.

MASSACHUSETTS—In the city of Boston, objection was made on the part of some citizens to the sectarian character of Christmas exercises and other violations of the principle of separation of church and state, but was not sustained by the school board.

FLORIDA—In 1914 an attempt was made to introduce Bible reading in the public schools, but the bill was never reported out by the committee.

GEORGIA—An effort was made some few years ago in the state senate to introduce a bill making Bible reading compulsory, but was not successful.

Reassuring as these reports of defeat of attempts at legislation might at first blush appear, anyone at all acquainted with the real facts will find therein scant cause for satisfaction. The fact that no legislation was enacted as the result of most of the agitation reported, does not by any means prove that the Bible is not read in the public schools of those states. The truth is that in practically every city in the country the Bible is read, either with the sanction of the law or, when the law

forbids, with the connivance or ignorance of the school authorities. What this agitation, however, does prove is a determined effort to secure for religious exercises a legal status in our public schools. And it must be evident to all that at the bottom of this persistent agitation is the assumption that this is a Christian nation.

Believing, as we do, that the vast majority of those acting on this assumption are sincere in their belief that this is a Christian nation, and recognizing as the first important step the education of the American people on this question,

I Your committee would, therefore, again urge that this Conference take steps as early as possible to publish a tract entitled, "Is This a Christian Nation"?

II Your Committee would further recommend that, while continuing our state representatives on the Committee on Church and State, there should be a working committee of five, who should carefully study every attempt of violation of the principle of separation of church and state that may arise, and be available for whatever assistance may be needed to combat the same. The need of such a committee should be perfectly obvious. We must have someone to whom members in the various states can turn for advice, as to how to proceed in matters of such grave importance, for we must remember that a defeat in one state materially lessens our chance of a victory in another state. Accordingly, it is advisable that the personnel of this committee be changed as little as possible, as it is only through continued service that one can acquire the experience that is necessary in handling matters by their very nature so delicate and by their implications so far-reaching.

III We would, further, recommend that the papers, giving the various plans for religious education as related to the public schools presented at this Conference, be reprinted in sufficiently large numbers, so that they might be included in the pamphlet to be published by your Committee.

Respectfully submitted,
JOSEPH S. KORNFELD, *Chairman*
DAVID LEFKOWITZ, *Secretary*

Upon motion the report was received and the recommendations were taken up seriatim.

Recommendation I was referred to the Tract Commission.

Recommendation II was adopted as amended.

Recommendation III was referred to the Executive Board.

Upon motion the report as amended was adopted as a whole.

Rabbi Kornfeld—There is one sentiment I did not put in

the report and I now wish to express it most wholeheartedly and sincerely. It is a debt of recognition that we owe to our colleague, Rabbi David Lefkowitz, who has been a member of this committee ever since its inception and was its chairman for several years. He has always stood upon the watch-tower. With the keenest vision, he has always perceived anything that was to be done to safeguard the cause of Israel in this matter.

It was moved and unanimously adopted that a rising vote of thanks be extended to Rabbi Lefkowitz for efficient services rendered as Secretary of the Committee on Church and State.

The Conference adjourned.

THURSDAY AFTERNOON

The Conference reassembled at 2:30 o'clock.

The report of the Committee on Social and Religious Union was read, in the absence of the Chairman, by the Recording Secretary.

REPORT OF THE COMMITTEE ON SOCIAL AND RELIGIOUS UNION

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Social and Religious Union begs to report that it submitted an elaborate questionnaire to the members of the Conference which received prompt and generous attention.

The desire to unite some scheme of social life with the religious life of the communities served by members of the Conference is apparent, and in view of modern tendencies it is eminently desirable that, wherever it is possible, the synagog should again be made the center of Jewish communal life. The synagog is not a Club House and never should be permitted to become one, but those who replied to the questionnaire seem unanimous in the opinion that the synagog should be made the means of developing a spirit of hospitality, sociability and friendship, as well as of deep religious fervor. To this end your Committee begs to recommend that:

I Special Children's Services be held in the synagog on one Sabbath each month, and also on Rosh Hashana, Yom Hakippurim, Sukkoth, Hanukkah and Purim.

II A public Seder be held in communities where Seder is not generally observed, and then only as a step toward the domestic observance of the service.

III Young People's Guilds be formed for Courses in Jewish History and Literature of High School standing; through these Guilds the young people receive instruction that may prepare them for participating intelligently in Social Service work; occasional social re-unions be introduced in connection therewith.

IV Frequent Parent-Teachers' meetings be held so that co-operation be hearty and constant between those who have charge of the spiritual and moral welfare of the young.

V A men's League and a Sisterhood be an adjunct of every Jewish congregation for the development of the spirit of Social Service as an expression of the religious consciousness.

VI The congregation hold an annual dinner.

VII A joint committee be appointed by each congregation consisting of members of the Board of Trustees and the Sisterhood Board for Case Conferences concerning the religious needs of the congregation.

Respectfully submitted,

J. LEONARD LEVY, *Chairman* JULIUS RAPPAPORT
MONTAGUE N. A. COHEN MAX REICHLER
EPHRAIM FRISCH BENJAMIN A. TINTNER
SIDNEY E. GOLDSTEIN HORACE J. WOLF
WILLIAM H. GREENBURG

The report was received and the recommendations were taken up seriatim.

All recommendations were concurred in.

The report was adopted as a whole.

A resolution favoring the principle of Arbitration as applied to difficulties between capital and labor and criticising the Ladies' Cloak and Suit Manufacturers of New York for refusing to arbitrate was reported with the endorsement of the Committee on Resolutions and unanimous consent was secured for its immediate consideration.

Rabbi Koch—I do not know much about labor conditions in the East, but I do know of conditions in the West. If this

resolution were passed, I should feel inclined to introduce another, condemning the Longshoremen's Union of the Pacific Coast for breaking their promise to the Waterfront Employers' Association and refusing to arbitrate. You want to endorse the union in the East, because the employers will not arbitrate; on the Pacific Coast, you will have to endorse the employers, because the union will not arbitrate. I know that the employers made every possible concession to end this strike. There are always two sides to every case, and I doubt if the employes in New York are entirely right and the employers entirely wrong. I feel that until we know every fact, it is a great mistake to pass a resolution of this kind.

Rabbi Wolf—We are informed by the manufacturers themselves in many public statements that they will not consider these requests of their employes; that the question of the closed shop is not arbitrable. We contend that there is no industrial question that cannot be submitted to arbitration. We do not say anything here as to the merits of the case.

Rabbi Foster—I think the principle to which Rabbi Koch refers is a sane one. We may endorse at any time a principle, but without thorough knowledge, it is dangerous for us to refer to a specific instance. The strike in New York involves two parties. Unless we have all the facts in the case we should not, as teachers, take sides with one or the other. We are not prepared to do that. Therefore, we can do no more, in justice to ourselves and the situation, than to endorse the principle of arbitration as good under all circumstances.

Rabbi Calisch—I am as profoundly convinced of the necessity of arbitration as anyone, but I think we are sitting in judgment upon this case, when we say that the manufacturers refused to arbitrate and then do not cite a similar case, such as Rabbi Koch has just referred to. We stand for a principle of right and that means that it shall apply to all cases and to all times.

Rabbi Philipson—I think we are all anxious to vote for this resolution, if we can vote for it in a perfectly fair way and say that we merely desire to express our endorsement of the principle of arbitration. Therefore, if we can bring in a refusal on the part of employes as striking as that on the part of the employers of New York, we will make this resolution of ours more drastic.

Action on the report was postponed until definite information could be secured as to the attitude of both employers and employes towards arbitration in the other labor troubles which were causing or threatening strikes.

The report of the Committee on Synagog and Industrial Relations was read by the Chairman, Rabbi Wolf.

REPORT OF THE COMMITTEE ON SYNAGOG AND INDUSTRIAL RELATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: The President of the Conference requested the Committee on Synagog and Industrial Relations to consider two specific questions:

1. The affiliation of the constituency of the industries with the synagog.
2. The way in which the synagog might take a part in the settlement of industrial disputes.

In respect to the first problem, the Committee is of the opinion that membership in the Reform synagog must be placed on a more democratic basis:

I It recommends the abolition of a minimum membership fee so as to place full membership within the reach of every Jew.

II It recommends the substitution of the unassigned for the assigned pew system, wherever possible.

III a. Further it should be the duty of the synagog to bring Jewish children to the religious school and use every effort to do this according to its best discretion, irrespective of the attitude of the parents towards the financial support of the synagog.

b. It should be the duty of the synagog to provide religious schools in such sections of the city where there is a dense Jewish population.

IV The synagog should have a membership or invitation committee to enlist the attendance of all Jews, irrespective of their economic position.

V The synagog should stimulate by circles and similar agencies the free and open discussion of questions bearing on the ideal of social justice.

In respect to the second problem, the committee is of the opinion that it is within the scope of the synagog to play a role in the settlement of industrial difficulties and recommends,

VI In times of industrial peace the pulpit should frequently discuss the relations of capital and labor, of employer and employe, and of essential social justice.

VII In times of industrial disturbance, whenever there is a clear moral issue involved, such as the suppression of child labor, the establishment of a living wage, the right of collective bargaining, or the faithful performance of an existing agreement, a rabbi should speak or pronounce upon the questions in dispute. Even in such cases, it must be taken for granted that no man will speak until he has acquired adequate information and weighed the arguments put forth by both parties to the dispute; but, given the certainty of judgment, which is begotten of knowledge, the rabbi must speak out from his pulpit boldly and unambiguously.

VIII Where industrial disputes involve Jewish employers and employes the synagog should tender its good offices for the purpose of arbitrating the points at issue.

IX That the synagog may be properly prepared for such emergencies, your Committee recommends that the synagog have a standing Committee on Conciliation and Arbitration composed of the rabbi and such persons whose attainments, occupations and reputations will give them credit with the masses for fair-mindedness. In the larger cities such a committee should be composed of representatives of all the synagogs in the community.

Respectfully submitted,

HORACE J. WOLF, *Chairman* — J. LEONARD LEVY
ABRAM BRILL — HARRY LEWIS
HENRY COHEN — ISADOR E. PHILO
ABRAM CRONBACH — SAMUEL SCHULMAN
HENRY M. FISHER — STEPHEN S. WISE
SAMUEL GOLDENSON — LOUIS WITT
SIDNEY GOLDSTEIN

The report was received and the recommendations were taken up seriatim.

Recommendations I to III were referred to the Committee on Model Constitution.

All the other recommendations were adopted.

The report was then adopted as a whole.

The report of the Special Committee on Executive Clerk was read by the Chairman, Rabbi Franklin.

REPORT OF SPECIAL COMMITTEE ON EXECUTIVE CLERK

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee to whom was referred the President's suggestion that an Executive Clerk be engaged by the Conference begs leave to report as follows:

The business of the Conference has increased to such an extent in recent years, as to make competent clerical help imperative. The burden of detailed work upon our secretaries and other executive officers is over-great. We, therefore, heartily endorse the President's suggestion that an Executive Secretary be engaged, provided that the finances of the Conference will permit the necessary expenditure.

However, the records at hand do not indicate with sufficient accuracy the cost of conducting the business of the Conference in recent years to permit your Committee to base an estimate of the increased expense that would be incurred by the engagement of an Executive Secretary.

Further, the engagement of such Executive Secretary would entail a considerable change in the conduct of the business of the Conference.

We, therefore, recommend that a Special Committee be appointed to study the matter in hand from all angles and to report its findings to the Executive Board at the October meeting and the Executive Board shall then bring the result of its deliberations before the next convention.

Respectfully submitted,

LEO M. FRANKLIN, *Chairman*	DAVID LEVY
SOLOMON B. FREEHOF	MEYER LOVITCH
SAMUEL KOCH	ISAAC E. MARCUSON
JOSEPH S. KORNFELD	JULIAN MORGENSTERN
ISAAC LANDMAN	ABRAM SIMON

The report was received and adopted as amended.

The President announced that the Chairman of the Commission on Social Justice had prepared no report.

The report of the Committee on Dependents, Defectives and Delinquents was read by the Chairman, Rabbi Bernstein.

REPORT OF COMMITTEE ON DEPENDENTS, DEFECTIVES AND DELINQUENTS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Dependents, Defectives and Delinquents begs leave to submit the following report.

In accordance with the resolution of the Charlevoix Conference of 1915, your Committee entered into communication with the Department of Synagog and School Extension of the Union of American Hebrew Congregations and with the Social Service Department of the Independent Order B'nai B'rith for the purpose of determining a basis whereby the Conference might co-operate with each in their respective fields of social endeavor.

After considerable correspondence, it developed that these two institutions had practically divided the work between themselves, the Department to care for the religious work within the institutions and the B'nai B'rith to give material aid and after care to the discharged or paroled prisoner. As much of the work for both the Union and the B'nai B'rith is performed by members of this Conference, it is evident that we are virtually rendering the service through our active assistance. It should give us satisfaction to know that many of the plans suggested by the successive Conference Committees have been effectively rendered practical through the Department of Synagog and School Extension which, having the funds to expend, is always glad of our continued co-operation. In the course of our correspondence and of the investigation of members of your Committee into the problems presented by our work, it was discovered that one of the greatest difficulties the discharged prisoner has to overcome is the prejudice against him because of his unfortunate incarceration. That the world ought to bear a more lenient and a more sympathetic attitude towards the ex-convict cannot be denied. It is very difficult to procure positions of an honorable nature for such men. In honest employment often lies his salvation. Out of a number of large firms controlled by our co-religionists in one of the large cities of the country, a very small percentage were found willing to give an opportunity for employment to any man who had served even a short term in the penitentiary.

An organization was recently formed in New York and has become national in its endeavor. Its purpose is to create a more sympathetic attitude towards these unfortunates. With that end in view, the ministers of the country were petitioned by a circular to set aside a certain day in the year to preach a sermon attempting to convince the public that, if we wish to reform criminals, we must be more sympathetic in our dealings with them.

Your Committee would, therefore, urge the rabbis belonging to

our Conference to co-operate in every possible way with the committee on Religious Work of the National Committee on Prisons.

Respectfully submitted,

Louis Bernstein, *Chairman*	Emil W. Leipziger
A. Blum	Sol C. Lowenstein
Max C. Currick	Jacob Mielziner
Gotthard Deutsch	S. Peiser
Barnett A. Elzas	Isaac L. Rypins
Abraham Hirschberg	Marcus Salzman

Rabbi Sidney S. Tedesche read a paper on The Prayers of the Apocrypha (Appendix L). The discussion was participated in by Rabbis Kohler and Schulman.

Action on the resolution on Arbitration was postponed until Friday morning pending answer to telegrams sent to secure definite information.

A letter was read from the Federal Council of the Churches of Christ in America asking the co-operation of the Conference in a movement for collecting funds for the war sufferers.

The communication was referred to the Executive Board with power to act.

The Conference adjourned.

Thursday Evening

A most enjoyable reception was tendered the members of the Conference and their ladies by Mr. and Mrs. Edward Whitehill of Philadelphia at their beautiful summer home at Wildwood Crest.

Friday Morning, July 7th

The Conference was called to order at 9:00 o'clock.

The opening prayer was delivered by Rabbi Cronbach.

The report of the Auditing Committee was read by the Chairman, Rabbi Marcuson.

REPORT OF THE AUDITING COMMITTEE

To the Central Conference of American Rabbis,

GENTLEMEN: The Chairman of the Auditing Committee was requested a short time ago by the President of the Conference to audit the books and reports of the officers of the Conference. He begs leave to report that all books and reports have been carefully gone over by him and found to be correct. He wishes especially to commend the books of the Chairman of the Publications Committee for their orderly arrangement and the fine system introduced in so arranging the material that it is now possible for anyone to learn at a glance the condition of our publications business.

The books of the Treasurer are correct in every detail. Your auditor has requested the Treasurer to make a notation in his books, in regard to an error of distribution, merely for the purpose of securing correspondence between his report and that of the Chairman of the Publications Committee. Through a misunderstanding, the Treasurer charged something over $1,000 to the Publications account, instead of to the General Fund. A note has been made in the Treasurer's books to that effect. The Treasurer did not know of a resolution of the Conference in regard to keeping a separate account of money expended in the publication or preparation of new publications and this year charged same to the Publications account. The auditor has requested that a supplementary note be added, showing the totals of these expenditures, for future reference.

The auditor desires to congratulate the Conference on the introduction of better business methods and believes that it can only make for the financial gain of the Conference.

The returns from the solicitation campaign this year were larger than ever before and the reports and books correspond with the receipts of the Treasurer.

We have thoroughly examined the report of the Publications Committee and feel that it is but just to compliment the Chairman of that Committee for the excellent work which he has done in looking after the publications of the Conference. In regard to the recommendations, we beg leave to report as follows:

I. There is already a rule of the Conference that no contracts shall be let except by bids and we recommend that this rule be strictly enforced in the future.

II. In regard to the request that the Committee on Revision of Union Prayer Book should so expedite its work that the Publications Committee can put the Prayer Book on the market in 1918, we recommend that this be referred to the Committee on Revision.

III. The Committee approves of the recommendation that the India paper edition be sold for $5.

IV. Your Committee, likewise, approves the recommendation that a special effort be made to encourage the sale of the book of Personal Prayers and that a discount be allowed when congregations buy same in quantity.

V. Your Committee likewise approves of the recommendation that the members of the Conference urge upon their congregations to adopt the new Union Hymnal.

VI. Your Committee likewise approves of the recommendation that the 520 unbound copies of the old Union Hymnal be bound in cheap board and given to such institutions as may need our hymnals.

VII. Your Committee likewise approves of the recommendation that the Committee on Summer Services be given sufficient books to supply readers and choir leaders for summer congregations.

VIII. Your Committee also approves of the adverse decision of the Publications Committee that the Board of Editors be not permitted to reprint the Kiddush Service from the Book of Personal Prayers.

IX. In regard to the recommendation that a book of penitential literature be compiled for unfortunates in penal institutions, the Committee would recommend that the matter be referred to the Executive Board.

X. The Committee recommends that a like course be given to the matter of completing arrangements with our colleague, Rabbi Mattuck, in regard to an English edition of the Union Hymnal.

XI. Your Committee further approves of the recommendation that the Executive Board renew the contract with our agents, the Bloch Publishing Company.

Your Committee feels that it should not close without congratulating the Conference on its successful year.

Respectfully submitted,

ISAAC E. MARCUSON, *Chairman* MARCUS SALZMAN
EPHRAIM FRISCH SAMUEL SCHWARTZ
SAMUEL KOCH ABBA HILLEL SILVER
MARIUS RANSON

The report was received with thanks and the recommendations taken up seriatim.

All recommendations were adopted.

Recommendation IV was referred to the Executive Board for action.

The report was then adopted as a whole.

A rising vote of thanks was extended to Rabbi Marcuson

for services rendered in auditing all the books, records and accounts of the officers and committees of the Conference.

The report of the Committee on Thanks was read by the Chairman, Rabbi Deinard.

REPORT OF THE COMMITTEE ON THANKS

To the Central Conference of American Rabbis,

GENTLEMEN: Looking back upon the convention of 1916, which is now drawing to a close, we cannot but give expression to a feeling of extreme gratification that the week spent at this beautiful seaside resort has been not only helpful and profitable but enjoyable and pleasurable as well. Many are the factors and circumstances that have contributed to our enjoyment. The choice of this delightful spot on the New Jersey coast, so conveniently located for many of the members of the Conference, and the interesting and varied program arranged for our meetings were undoubtedly the causes of bringing to the convention the largest attendance recorded in the annals of the Conference. This alone has been the source of great satisfaction—the meeting of so many colleagues and the renewal of old and the formation of new acquaintances and friendships. For this joyful experience our thanks are due to the Executive body of the Conference and to Rabbi Landman and his committee in charge of the arrangements.

No less conducive to our pleasure has been the hospitable treatment accorded us by our hosts, the people of this town, who generously placed the facilities necessary for a successful convention at our disposal. To the Rev. Fischer and his congregation who opened to us their church for worship; to the town authorities who furnished us Hunt's Theater for our meetings; to Miss Diamond who rendered valuable services in equipping and decorating it, and to the proprietors and managers of the Wildwood Manor who so solicitously watched over our convenience and comfort and extended to us the full freedom of their beautiful and spacious halls and parlors, we express our heartfelt thanks.

Added to all kindnesses thus received and crowning them all as a source of delight was the reception tendered us by Mr. and Mrs. Edward Whitehill in whose charming company a most enjoyable evening was spent.

May they accept our thanks as a feeble expression of our appreciation of their cordial hospitality, as well as our assurance that our convention at Wildwood will ever be one of the most pleasing memories of the members of the Conference.

In addition your Committee desires to express the thanks of the Conference to Rabbi Rubenstein and his colleagues of the Press Com-

mittee who covered the sessions carefully and fully for the entire press of the country.

Respectfully submitted,

SAMUEL N. DEINARD, *Chairman* — JULIUS FRANK
I. MORTIMER BLOOM — BERNARD SADLER
ABRAHAM CRONBACH — LOUIS WITT
G. GEORGE FOX

The Vice-President took the Chair while the report of the Committee on President's Message was read by the Chairman, Rabbi Enelow.

REPORT OF COMMITTEE ON PRESIDENT'S MESSAGE

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee on President's Message begs leave to report as follows:

The Committee, first of all, congratulates the Conference on the splendid message presented to it by the President. It wishes to commend the thoroughly Jewish spirit that permeates the message, with its eloquent plea for Jewish Unity, for the relief of the victims of the great war, and for universal peace, and combining, as it does, emphasis of the principle of development that underlies the history and the philosophy of Reform Judaism with a demand for the conservation of what is best in our Jewish tradition of learning and practice. The President has given earnest thought to the various problems that confront modern Israel, and has offered recommendations looking to a solution of some of them and the advancement of our Cause.

I While agreeing with the position that this Conference should be always ready to enunciate the principles of Reform Judaism, the Committee does not consider it necessary that such a declaration of principles shall be formulated at present, especially in view of the fact that it is the policy of the Conference to pronounce upon particular principles according to special needs, as they arise from time to time.

II The Committee concurs in the recommendation that members of the Conference connected with congregations in which the Union Prayer Book and the Union Hymnal, as well as other Conference publications, are not used should make every effort to have them introduced, and it further recommends that the Executive Committee be directed to urge such action upon our members.

III The Committee endorses the recommendation that our members appeal to their congregations to contribute to the Superannuated Ministers' Fund and that, furthermore, they make every effort to

keep the plan of the Synagog Pension Fund, at present under discussion by the Conference, before their several congregations.

IV With regard to papers read before the Conference and their use as tracts, the Committee feels that in the nature of the case there necessarily exists a difference between papers presented at the meetings of the Conference, intended for an audience of experts, and tracts designed for popular use. On the other hand, whenever subjects of Conference papers also lend themselves for presentation in the form of tracts, the Committee endorses the suggestion of the President that such subjects be commended to the attention of the Tract Commission.

V The Committee heartily approves the introduction of an afternoon of readings from rabbinic literature which formed so delightful a feature of the present convention of the Conference and endorses the President's proposal that similar readings be given at future conventions, and suggests that, whenever feasible, the discussion be connected with some subject before the Conference.

VI The Committee endorses the recommendation that a Committee be appointed to issue, from time to time, lists of new books of special interest to rabbis, such lists to contain brief annotations, descriptive of the contents, and suggests that the method of carrying this plan into effect be referred to the Executive Board.

VII The Committee joins the President in deploring the occurrence of unethical professional practices among members of the rabbinical profession and endorses the recommendation that the problem of stopping such practices be referred for careful study to our Committee on Arbitration.

VIII The Committee endorses the plea of the President for a more general and uniform observance of our Holy Days and Festive Seasons and recommends for favorable action the suggestion that a Committee be appointed to make an exhaustive study of this subject for presentation at the next meeting of the Conference, co-ordinating and developing as far as possible what the Conference already has done in this connection.

IX The Committee heartily endorses the President's plea for the extension of Jewish teaching and influence and asks the approval of the Conference for the recommendation that, wherever possible, congregations be urged to help in the founding of branch congregations with all the agencies making for the promotion of the Jewish spirit and especially religious schools.

X The Committee endorses the recommendation that the Conference urge its members to exert their utmost influence in their several communities to prevent the organization of Jews, as Jews, into political clubs.

XI The Committee endorses the recommendation that members of the Conference be urged to lend earnest support to the various or-

ganized movements looking to the relief of the Jews suffering from the effects of the war in various countries and that, moreover, they again bring this great need to the attention of their congregations in a special sermon during the coming Holy Days.

XII Finally, the Committee concurs in the recommendation that the Conference give its endorsement to the several movements looking to the promotion and perpetuation of Peace among the nations of the world.

XIII The Committee begs to close with congratulations to the President on the administration of the affairs of the Conference and proposes that a vote of thanks be extended to him and his associates.

Respectfully submitted,

HYMAN G. ENELOW, *Chairman*
GOTTHARD DEUTSCH
LEO M. FRANKLIN
WILLIAM S. FRIEDMAN
LOUIS GROSSMANN
MAURICE H. HARRIS
MAX HELLER
KAUFMAN KOHLER
JOSEPH S. KORNFELD
JOSEPH KRAUSKOPF
JACOB Z. LAUTERBACH
CLIFTON HARBY LEVY
JULIAN MORGENSTERN
DAVID PHILIPSON
CHARLES A. RUBENSTEIN
SAMUEL SCHULMAN
JOSEPH STOLZ

The report was received and the recommendations considered seriatim.

All the recommendations were adopted, recommendation XIII by a rising vote.

Recommendation VI was referred to the Executive Board for action.

The report was adopted as a whole.

The President, Rabbi Rosenau, takes the Chair.

The report of the Committee on Resolutions was read by the Chairman, Rabbi Charles S. Levi.

REPORT OF COMMITTEE ON RESOLUTIONS

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee to whom was referred the various resolutions of the Conference begs leave to report the following recommendations:

RESOLUTION I

Revision of Constitution

Resolved, that the President appoint a committee of five to revise the Constitution.

I. E. MARCUSON H. J. WOLF
J. MORGENSTERN DAVID MARX

We unanimously recommend this resolution for adoption.

RESOLUTION II

Uniform Pronunciation of Hebrew

Inasmuch as a great deal of attention is now being paid to the study and cultivation of Hebrew as a living language and literature, be it resolved, that the C. C. A. R. take up again the suggestions and recommendations made a few years ago by Dr. Joseph Krauskopf, at Frankfort, Mich., to secure a uniform pronunciation of Hebrew vowels and consonants; and be it resolved that a committee be appointed for the purpose of taking up this matter and report at the next annual meeting of the Conference.

G. DEUTSCH MEYER LOVITCH
HENRY BARNSTEIN ABRAHAM CRONBACH
BERNARD SADLER GEORGE SOLOMON
ALEXANDER LYONS MARCUS SALZMAN

Your Committee considers this resolution as neither feasible nor practicable, under the present conditions of Jewry in America.

RESOLUTION III

Christian Missions to the Jews

Resolved, that a special commission be appointed to investigate the Christian Missions among Jews in this country and report to the next annual meeting of the Conference.

ISAAC LANDMAN JOSEPH KRAUSKOPF
JOSEPH SILVERMAN HENRY BERKOWITZ
H. G. ENELOW LOUIS GROSSMANN
I. E. MARCUSON M. J. MERRITT

Your Committee recommends the adoption of this resolution for the appointment of a committee to investigate Jewish missions throughout the land and report their findings to the Conference next year.

RESOLUTION IV

Fourth of July Business Sessions

Whereas, the Fourth of July is our foremost national holiday, duly observed by all American citizens, be it resolved, that in the preparation of future programs for the Conference at summer sessions, it be provided that no business session be held on the Fourth of July.

EDWARD N. CALISCH
HARRY H. MAYER
I. L. RYPINS

Your Committee recommends non-concurrence with this resolution on the ground that all of the work of the Conference is both patriotic and religious.

RESOLUTION V

Summer School

Resolved, that the Central Conference confer with the authorities of the Hebrew Union College regarding the feasibility and practicability of establishing a pre-Conference or post-Conference summer school under the direction of the Faculty of the College.

G. GEORGE FOX
ISAAC LANDMAN
LEONARD J. ROTHSTEIN
MEYER LOVITCH

We recommend that the Executive Board take under favorable consideration the feasibility and practicability of establishing such a summer school under the direction of the Conference.

RESOLUTION VI

War Sufferers' Memorial Day

Whereas, a call has been sent out for an international Memorial Day to be held in August, as an expression of deep sympathy with the sorrow of the suffering millions in the war zones and as an opportunity for the collection of funds, be it resolved, that the Central Conference of American Rabbis endorse this suggestion of the Federal Council of Churches of Christ in America.

SAMUEL KOCH
DAVID LEFKOWITZ
LEONARD J. ROTHSTEIN

We heartily endorse the brotherly suggestion of the Federal Council and bid them Godspeed in this work of humanity.

RESOLUTION VII

We beg to offer the following as an amendment to Article VII of the Constitution:

Sec. 2. The sessions of the Conference for the transaction of the business before the Conference shall cover a period of not more than four successive days exclusive of Sabbath.

Sec. 3. Notice of the time and place of each annual meeting and a program of the proposed business of the meeting shall be mailed to all members at least four weeks in advance.

HARRY H. MAYER
EDWARD N. CALISCH
ABRAM S. ISAACS

We recommend that action be postponed until next year.

Respectfully submitted,

CHARLES S. LEVI, *Chairman*	LOUIS L. MANN
MOSES J. ABELS	HARRY H. MAYER
LOUIS BERNSTEIN	MORRIS NEWFIELD
DAVID KLEIN	ABRAM SIMON
SOL KORY	NATHAN STERN
MORRIS S. LAZARON	HORACE J. WOLF
ALEXANDER LYONS	LOUIS WOLSEY

The report was received and the recommendations were taken up seriatim.

Recommendations I-IV were adopted.

Recommendation V was adopted as amended and referred to the Executive Board.

Recommendation VI was adopted.

Recommendation VII was referred to Committee on Revision of Constitution.

A draft of a revised Constitution and By-Laws drawn up at the request of the President was read by title by Rabbi Marcuson, and upon motion was referred to the Committee on Revision of Constitution.

The amendments to the Constitution which had been presented the previous year and laid over until this convention were taken up for action.

The amendment to Art. III, Sec. 3, referring to Corresponding Members of the Conference, was, upon motion, laid upon the table.

The amendment to Art. VI, Sec. 1, making all ex-presidents present at a convention members of the Executive Board, was not adopted.

The amendment to Art. V, Sec. 4, dropping from membership all members of the Conference leaving the ministry, was not adopted.

The amendments to Art. VI, Sec. 3, relating to the term of office of members of Commissions and to Art. III of the By-Laws referring to the abolition of the Committee on Sermonic Literature, were referred to the Committee on Revision of the Constitution.

The Committee on Resolutions presented the following resolution on Arbitration and recommended its adoption.

Arbitration

Whereas, the principle of arbitration is generally recognized as a potent force for the promotion of industrial peace and economic and social welfare; and, whereas, this principle is frequently disregarded, as has appeared recently in two notable instances, the Ladies' Cloak and Suit Manufacturers of New York having refused altogether to consider the arbitration of the questions in dispute between them and their employes, and the Longshoremen's Union of the Pacific Coast having rejected overtures from the Water Front Employers' Association to arbitrate the points at issue between them; and, whereas, this position taken by the Ladies' Cloak and Suit Manufacturers' Association on the one hand, and by the Longshoremen's Union of the Pacific Coast on the other, tends to discourage the application of this principle of arbitration throughout the industrial world; be it resolved, that the Central Conference of American Rabbis greatly deplores the action of both the Ladies' Cloak and Suit Manufacturers' Association and of the Longshoremen's Union of the Pacific Coast and all similar actions, whether on the part of capital

or labor which involve the rejection of this great principle as a means of adjusting industrial disputes; be it further resolved, that this resolution be given publicity through the daily press.

The resolution was adopted, Rabbi Silverman asking that his vote be recorded in the negative as opposed to the mention of specific cases of labor troubles.

The report of the Committee on Resolutions was then adopted as a whole.

The report of the Committee on Nominations was read by the Chairman, Rabbi Berkowitz.

REPORT OF COMMITTEE ON NOMINATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Nominations submits the names of the following members of the Conference for nomination:

Honorary President, Kaufman Kohler
President, William Rosenau
Vice-President, Louis Grossmann
Treasurer, Abram Simon
Corresponding Secretary, Isaac Landman
Recording Secretary, Max J. Merritt

EXECUTIVE BOARD

Edward N. Calisch
Henry Cohen
Gotthard Deutsch
Leo M. Franklin
Maurice H. Harris
Max Heller
Abraham Hirschberg
*Samuel Koch
David Philipson
Horace J. Wolf
Louis Wolsey

CONFERENCE REPRESENTATIVES UPON JOINT COMMISSIONS WITH THE UNION OF AMERICAN HEBREW CONGREGATIONS

Board of Editors of Religious Text Books

*Moses J. Gries
Max Heller
David Philipson
Samuel Schulman

*Resigned.

Special Commission on Synagog Pension Fund

Rudolph I. Coffee
William H. Fineshriber
*Moses J. Gries
Morris Newfield
Joseph Stolz

Advisory Board of the Hebrew Union College

Emil W. Leipziger
George Solomon

Commission on Tracts

Morris M. Feuerlicht
Samuel Hirshberg
David Lefkowitz
Julian Morgenstern
George Zepin

Committee of Seven to Confer with the American Jewish Committee and the Congress Organization

Henry Berkowitz
Max Heller
Joseph Krauskopf
David Philipson
William Rosenau
Samuel Schulman
Stephen S. Wise

Respectfully submitted,

HENRY BERKOWITZ, *Chairman*
EDWARD N. CALISCH
HARRY W. ETTELSON
WILLIAM H. FINESHRIBER
DAVID LEFKOWITZ
EMIL W. LEIPZIGER
DAVID MARX
ISAAC L. RYPINS
GEORGE SOLOMON

The report was received and adopted by a unanimous vote.

The Recording Secretary was instructed to cast a unanimous ballot for the officers, members of the Executive Board, and Conference representatives nominated in the report.

It was moved and adopted by a rising vote that the thanks of the Conference be extended to the President, Rabbi Rosenau, for his uniform courtesy and impartiality in conducting the business of the twenty-seventh convention of the Central Conference of American Rabbis.

The closing benediction was pronounced by Rabbi Kohler and the session closed with the singing of *En Kelohenu* by all the members of the Conference.

The Conference adjourned *sine die*.

APPENDIX

A MESSAGE OF THE PRESIDENT TO THE TWENTY-SEVENTH ANNUAL CONVENTION OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS

AT WILDWOOD, NEW JERSEY, JULY 1, 1916

Those of us who were present at the formation of the Central Conference of American Rabbis, vividly recall the holiness and unity of purpose which marked its small band of organizers. That band numbered but little more than thirty men. At its head stood Isaac M. Wise, the sainted teacher and leader, thus far not only unsurpassed, but even unparalleled in the recognition of the needs of American Israel for divinely-appointed service and influence. Many, who were then prominent, have been summoned to the *Yeshiba shel Ma'alah*. The places, left vacant by them, have been filled by others. Truly, "one generation passeth away and another generation cometh," but happily, "the earth abideth forever." (Eccl. I 4) The Central Conference of American Rabbis has endured. Its membership has grown almost to two hundred and fifty men. With its growth in numbers it has steadily increased in achievement. Its record in the various purposes espoused and the manifold tasks performed speaks for itself. Let us not open our twenty-seventh Conference without reciting the traditional benediction: "Be praised, O Lord our God, King of the Universe, who has granted us life, sustained us and permitted us to celebrate this happy day."

THE REFORM MOVEMENT AND THE CONFERENCE

As the years roll on, more of the teachers in Israel will join our ranks. The *Tendenz* which the Conference represents is certain to meet with constantly-growing endorsement. It is true, that the term "Reform," by which said *Tendenz* is characterized, has been and is still in disfavor in certain circles. Its purpose was not and is not even now properly understood. That the Reform movement has made mistakes, its most zealous champions do not deny. Sponsored by men suffering from the weaknesses of human flesh, Reform could not be infallible. However, it can also not be disputed that Reform is justified by history. History proves the necessity for subjecting tradition to harmonization with the newer thought and the newer life. Reform, as launched by the fathers of *Die Wissenschaft des Judenthums,* is undoubtedly no longer altogether acceptable; but, as latterly reformulated here in America, in the light of the modern *milieu,* Reform sounds a compelling message. The spirit of Reform, fair to the past, but not any the less fair to the present; reckoning with Judaism, but not any the less reckoning with life, has ever guided and shall ever guide this Conference. Through our Conference's achievements, Reform, in its present aspect, makes itself felt among the Jewries on the other side of the Atlantic. In Germany we have the *Vereinigung für das liberale Judenthum* (The Union for Liberal Judaism), while in England we meet with the Liberal Religious Union and, more recently, with Dr. Hochman's attitude leading to his resignation of the pulpit of the West End Synagog and resulting in an ominous upheaval within British Jewry. In order that the Reform movement, as advocated by the Central Conference of American Rabbis, may be the better understood among us, as well as among others, it might not be out of place for us now to make a clear Declaration of Principles. The Pittsburg platform is Reform's last *pronunciamento.* We have our specific interpretation of Jewish history, Jewish faith and Jewish life. If we expect to adhere to the Pittsburg platform, let us say so. If it is open to modification, because of radical

changes which have ensued in the world of thought, let us not shirk our responsibility. Whatever our declaration shall be, it will give character and stability to our Conference and, through our Conference, to our cause. Because of these facts, I would recommend the appointment of a Committee to which shall be delegated the task of drawing up a Declaration of Principles for this Conference and to report the same at our convention a year hence.

I

MINISTERS' HANDBOOK

I am happy to be able to report the completion of the Ministers' Handbook, which will be presented in its final form in the course of our sessions. If now accepted and published, it, like the other literature issued by the Conference, will fill a long-felt want.

UNION PRAYER BOOK

The revision of the Union Prayer Book is progressing satisfactorily under the Committee appointed for this purpose. If the members of the Conference will exhibit ready cooperation, there exists no reason why the entire manuscript of the revised edition of our Prayer Book should not be completed when we again meet in convention. As will be gathered from the report of the Chairman of the Committee on the Revision of the Union Prayer Book, the new book will in many respects be a decided improvement on the old. In this connection, I would call attention to the need of having our colleagues, officiating in congregations which do not as yet use the Union Prayer Book, prevail upon their constituencies to introduce the same. Our financial resources come, in great measure, from the sale of our publications. In fact, were it not for our proceeds from the Union Prayer Book, we could not undertake the many-sided work which we have assumed. The Superannuated Ministers' and Relief Funds are thus made possible and are thus further to be increased.

II

SUPERANNUATED MINISTERS' AND RELIEF FUNDS

Our Committee on Superannuated Ministers' and Relief Funds has made some important necessary studies, looking to the regulation of the administration of relief. Luckily, some of our rabbis officiate in congregations which take care of their leaders when they have grown old. The great majority of our colleagues, however, are not so fortunately situated. They serve congregations smaller in size and more limited in means. In Christian circles the same conditions obtain. The protection of the faithful servant of the Lord against privation, when he has advanced in years, has been generally neglected. The "Atlantic Monthly" for April calls attention to this circumstance in a timely article entitled "The Economic Crime of the Protestant Church." We are informed that the effort to secure pensions for clergymen is now being planned on a sound and scientific basis, more especially among other denominations, by the Protestant Episcopal Church of America. To insure the possibility of doing a greater amount of good with our Super-
III annuated Ministers' and Relief Funds than we have done in the past, our members, in addition to making propaganda for the Union Prayer Book, should persuade their congregations to include in their yearly budgets an appropriation to said funds.

TRACT COMMISSION

In accordance with the resolution of the last convention, we now have, with the Union of American Hebrew Congregations, a joint Tract Commission. With the organization perfected and the contemplated program of said Commission well under way, the publications under these auspices must, in the future, become a more important part of our activity than ever be-
IV fore. To this end the Conference can make valuable, ready and available contributions, provided that the program of its yearly meetings will contain papers on subjects lending themselves to necessary tract purposes.

COMMISSION ON RELIGIOUS WORK IN UNIVERSITIES

Similarly, we have a joint Commission, with the Union of American Hebrew Congregations, on Religious Work in Universities, a most important undertaking. The extent to which the Commission is furthering its aims will be reported to us by its Chairman.

SHI'UR IN THE PROGRAM

A feature of the program this year, to which special attention is called, is the *shi'ur* which we arranged for Saturday afternoon of Conference week. When announced, it received a hearty welcome at the hands of our men. The average rabbi has not, on account of his multiform duties, much time for the continuation of rabbinical disciplines after once he has gotten into office. In the proportion in which we learn, we are able to teach. We need to remember the saying, *Lilmod ulelammed.* If, by their attendance at the *shi'ur,* our members will demonstrate their appreciation of it, our *shi'ur* might become a regular annual feature and the forerunner of a Summer Rabbinical School for rabbis in office. Its faculty could be selected from the men on the faculties of the Hebrew Union College, Jewish Theological Seminary, Dropsie College and other institutions here and abroad. Our rabbis could do work to be counted as credits for a post-graduate degree. The Conference ought to dismiss every man richer, not only in the knowledge of the practical problems of Jewry, but also at least stimulated towards the further mastery of the disciplines of the rabbinical calling. It is, perhaps, no misrepresentation to say that there are rabbis who, while interested in the practical problems of the ministry, would be attracted to our meetings all the more, if they knew that the conventions would offer them the opportunity of sitting at the feet of the wise.

V

At this point, where mention is made of the instructional benefit to accrue to the members of the Conference, I should like to dwell on the inability of some rabbis to learn of newly-

published books. Anxious as all of us are to keep informed as to what is being published, I would recommend that a VI Committee be appointed, which shall, from time to time, issue a list of new books of special interest to the rabbinate and send said list to all the members of the Conference.

After this introductory statement bearing on the historic spirit of the Conference and the work of Committees and Commissions with recommendations growing out of these, I would now invite you to the consideration of some of the specific means, with the help of which the interests of Israel and mankind shall be subserved. I can, perhaps, do this best by availing myself of the use of some homiletical license. The fact that this is our twenty-seventh Conference recalls that the Hebrew equivalent for "twenty-seven" is כ״ז or, in inverted form, זך signifying "pure" and suggesting the Biblical admonition: "And thou shalt command the children of Israel, that they bring to thee *pure* olive oil, beaten for the light, to cause the lamp to burn always." (Exodus XXVII 20) Whereas the Torah, with its many-sided connotation, has been justly compared to "oil," and the "lamp to burn always" may be interpreted to stand for culture in God's world-sanctuary, this Mosaic admonition may be lifted from its original, narrower appeal to our forebears to its wider appeal to us, their remote descendants. Carefully tried and tested in the course of the many ages, the Torah has made for personal dignity, rabbinical prestige, congregational influence, communal usefulness, American Jewish consciousness, international Jewish unity and human betterment. It has not yet lost any of its power; nor will it ever be robbed of it in days to come. "It is a tree of life to those who lay hold of it. Its supporters are happy. Its ways are ways of pleasantness and all its paths are peace."

PERSONAL DIGNITY

Like all previous conventions, this, our twenty-seventh convention, should generate within everyone of us the recognition of the need of preserving our personal dignity. The priest was to be "holy unto God." No one was ever to ascend "the moun-

tain of the Lord" or "to stand in His holy place" unless he was "clean of hands and pure of heart." Superior to the crowns of knowledge, royal distinction and priestly office is the crown of a good name. The place is not intended to honor the man, but the man must honor the place. They who would preach ideals must themselves live ideals. Our hold on our people derives its strength from our conduct. Example always tells. What can we expect of the people if teachers are lacking in an appreciation of the right, the true and the good? We must lead in the maintenance of honest standards. The benefit of our cause must not be sacrificed to personal popularity. Unsound success must not be put before religious efficiency. The cheap advertising methods and the oft-reprehensible competition, in vogue in the business world, deserve to be tabooed between colleagues in a sacred endeavor like ours. They profane; they desecrate. It may pay to be a "mixer" but it pays only temporarily. Eventually the one-time "mixer" is the loser. Unafraid we must fight against every form of pretense, sham, vice, corruption and wrong-doing. Connivance is almost as reprehensible as participation. If need be, we must defy those in power and authority and be prepared to say, "thou art the man." Let no one think that I would have the young be old before their time. We are told, "Rejoice, O young man, in thy youth." (Eccl. XI 9) Again, let no one imagine that I am looking for saints. Unctuousness was always condemned in Israel. I plead for personal dignity among preachers. I ask for the strict observance of that fundamental principle of the Torah, "Righteousness, righteousness shalt thou pursue."

VII How to avoid the continuance of unethical practices in the ministry is a problem which I would recommend to be delegated for careful study to our Committee on Arbitration.

RABBINICAL PRESTIGE

Rabbinically, our Conference should furnish us with incentive for greater efficiency. In the degree in which this happens, the rabbinical calling gains in respect. Such efficiency depends, primarily, on the knowledge of Torah (Law) and, secondarily,

on the application of that knowledge to life. How significant for us is, therefore, the injunction, "This book of the law shall not pass out of thy mouth, but thou shalt meditate therein day and night." (Joshua I 8) Yes, the rabbi must ever continue to be a student. Every statement made by him in or outside of the pulpit should be justified by Jewish authority. Otherwise it is of no Jewish consequence. In its colorlessness any statement is worthy of others who have not had conferred upon them rabbinical honors. Woe to the rabbi who says, "When I have time I shall learn." "Perhaps he will not have the time." Who can forget that "the day is short and the work is great?" When mention is made of the necessity of rabbinical efficiency, it should not be supposed that all duties which the modern synagog delegates to the rabbi must, or can be, equally well performed by him. The rabbi cannot be eloquent pulpiteer, expert educator and trained philanthropic worker all in one. Neither his time, endurance nor talent will permit this. They have their limitations. The modern rabbinate must, therefore, be departmentalized. In large congregations, as soon as conditions permit, the work of the rabbi, in order that it may be thorough in its various phases, should be divided between preacher, reader and organizer. The preacher might expound the word of God and be the Jewish spokesman at interdenominational gatherings. The reader might have charge of the service and supervise congregational educational endeavor. The organizer might direct congregational social service activities. With this necessary specialization in view, our theological schools might offer several courses and, after studying the particular talents of their students, school faculties should direct students into that phase of the ministry to which they belong.

VIII Let me, therefore, recommend that the Central Conference of American Rabbis bring to the attention of the faculties of the Hebrew Union College and Jewish Theological Seminary the manifold functions of the modern rabbinate and request that these functions, for the benefit of rabbinical prestige, be carefully considered in the enlargement and variation of their curriculum.

CONGREGATIONAL INFLUENCE

Whatsoever is undertaken by us is made possible by the existence of our congregations. When, therefore, we are assembled in convention, the maintenance and cultivation of the best congregational interests should receive our serious consideration. The congregation was always the unit of power in Israel. Since the time when the tabernacle was constructed in the wilderness, the congregation was the center around which the circumference of Jewish life was drawn. In the course of recent years this well-founded practice has been at times ignored. We need to avail ourselves anew of the Torah with its teachings touching congregational influence. If we will do so, ours shall have to be in no slight degree a work of reorganization and revitalization. The administration of our congregational affairs is, as you will concede, in many cases altogether wrong. The congregation's business policy, classifying its constituency into members and seat-holders, must make way for the equalization of its people as to rights, even though the people contribute widely differing sums for the congregation's upkeep. Synagogs, now barring their doors from the end of one Sabbath to the beginning of another, shall once more have to be open every day for worship, instruction and social reunion. The Community Houses, which are springing up in increasing numbers in connection with synagogs, will, among other results, also achieve this. They are centripetal forces and are calculated to Judaize more effectually than inter-congregational organizations like the Young Men's Hebrew Association and the Young Women's Hebrew Association. And what about the task of revitalization which ought to be initiated? Valuable assets as the old, the rich and the women represent, they must be supplemented in the synagog, as in the church, by the young, the masses and the men. The latter will insure the virility of the religion of which the synagog is exponential. It cannot be denied that the regular worship conducted in many synagogs has been permitted to lose its strong distinct and masculine Jewish character. We are called upon to devise ways and means for the enlist-

ment of those in the fight of the battles of the Lord, who have excused themselves from duty. If need be, we ought to seek them out in our respective communities and bring to them personally the message of our faith. The divine service of the synagog must be of such a form as to be not only comprehensible to the Jew, as American, but also sufficiently Jewish to appeal to him as a Jew. It should certainly not be reduced to an entertaining pastime, but should be conducted as an inspiring devotion. This observation is applicable to the service whether it partake of prayer or song. The worshipper, instead of being an auditor, shall have to become a participant. Sabbath and festive seasons, insuring our historical identity, shall have to be safe-guarded. While much has already been attempted in this direction, more must be essayed. Whensoever we find an old-time institution going into desuetude, we should, as we have done already with certain holidays which have also suffered from disregard, bestir ourselves to give the old-time institution, if possible, a new interpretation in the light of the present. Nor should we fail to use our good offices in having presidents and faculties of schools, colleges and universities respect the religious scruples of Jewish students, by taking into consideration the Jewish Sabbath and holidays in the draft of schedules; and in prevailing upon employers to excuse from work on these occasions Jewish employes without loss of position, and, if it be feasible, without loss of pay. The synagog's religious educational program, too, should be viewed by us with seriousness. Let us not deny that it is not sufficiently far-reaching. It ought not end with Confirmation which, in every instance, should be a privilege accorded for having completed the elementary course of Jewish instruction. It ought to extend beyond Confirmation into the period of adolescence and into that of manhood and womanhood. Like in the days of our fathers and like among many non-Jews of today, the congregation should provide classes to meet the requirements of people of every age. Much of this essential reorganization and indispensable revitalization is receiving attention at the hands of the Central Conference of American Rabbis through various committees. Moreover, as

an outgrowth of the delineation of conditions here given,
IX I would recommend the appointment of a Committee to report on what can be done by us to invest our all-too-often neglected and violated holy days and festive seasons with observances which shall have, consistent with tradition, a message for the modern Jew.

COMMUNAL USEFULNESS

While our Conference should lead to the consideration of congregational problems, it should not leave us oblivious of the fact that a congregation must not live merely for itself, but also for the larger community of which it is a part. The sons of Israel "who do not know and the people who do not consider" must, through the Torah, be brought back to the Rock from which they were hewn. Thus "wounds and bruises and putrifying sores" shall be closed up and soundness shall mark the community. "The mountain of the Lord needs to be established on the top of the mountains and exalted above the hills." To this end the work of the synagog must be extensive as well as intensive. To the stranger it should offer hospitality. A welcome heartily extended may succeed in re-enlisting those who have strayed from the fold. In cities where the Jewish immigrant element oft, because out of sympathy with the ritual used by parents in the synagogs, is prone to religious indifference and hence suffers from Jewish neglect, congregations should either by themselves, or jointly with other congregations of the same community, or with the Synagog and School Extension Movement of the Union of American Hebrew Congregations, launch branch congregations. One fact, however, needs to be emphasized at this juncture. The branch congregation established should be permitted to develop its own particular religious polity, and not have one ready-made superimposed upon it. Commendable as is the social service now being done by many synagogs in connection with communal Jewish Federated Charities, that social service should not be confined to philanthropic endeavor, but include also religious rehabilitation. In this regard we can learn much from Christians. Christians have their

mission chapels. They bring religion to the people and do not wait for the people to come to religion. Who knows but what, by such legitimate missionary effort among ourselves, we shall offset among us the intrusive missionary effort of non-Jews. Christian Science and New Thoughtism also might be defeated in their zeal to make recruits among our people. Even intellectual snobbery and official self-sufficiency might be disarmed. With the establishment of branch congregations must also go the establishment of branch religious schools. We must feel ourselves responsible for the hundreds and thousands of Jewish boys and girls in the cities, who receive no religious instruction. Through the agencies we command, we should train them in the way they should go, so that, when they are old, they shall not depart from it. We are not infrequently given to the belief that we Judaize the indifferent and uninterested when we bring them into our congregational rank and file. We love to boast of a congregational membership ranging far into the hundreds and the thousands. Some of us would love to put a whole community under the roof of one temple. Apart from the fact that congregations of inordinate size cannot do their whole duty by constituencies, the neighborhood synagog is, after all, sure to do the greatest amount of good among the people. Let me, therefore, recommend that wheresoever it is feasible, large and established congregations shall, on the initiative of their rabbis, for the sake of the Torah and what it promises, sponsor the founding of branch congregations with all the agencies making for Jewish uplift.

AMERICAN JEWISH CONSCIOUSNESS

Having emphasized the importance of Jewish communal responsibility, I now shall proceed to point to the American Jewish consciousness, the necessity of which our Conference must needs wish to see developed within every Jew. Far be it from me to give the impression that I would set off American Israel, because of geographical boundaries, as something separate and apart from the rest of Israel, unless it be for the sake of that happier development in which the liberal spirit of our land is

so helpful. My purpose is to have every Jew concerned in and, by word of mouth and force of influence, contribute to the unhampered enjoyment of the inalienable rights of American citizenship by American Israel. This responsibility the Conference again accentuates by means of the Torah, which, as it proclaimed in days of old, today commands: "Every man by his own standard shall the children of Israel pitch their tent." (Numbers II 2) We can congratulate ourselves that the English translation of the Bible, produced by the joint labors of the representatives of the Central Conference of American Rabbis and the representatives of the Jewish Publication Society of America, reached its completion November, 1915, and that we are promised its circulation in September, 1916. Another stupendous project reflecting credit on American Israel is already launched. I refer to the issue of the "Hebrew Classics" in which, too, members of our Conference will take an active part. Along with the acknowledgment of the valuable services rendered our holy cause by the Hebrew Union College, Jewish Theological Seminary and other Jewish educational institutions, mention must be made of the recent opening of the new buildings of the Rabbinical College combining the Yeshibath Etz Chaim and the Rabbi Isaac Elchanan Seminary. "The teachings of all schools are the words of the living God."

IN MEMORIAM

Ours, however, have not been all gains. We have also sustained our losses. Among those who have been summoned from their spheres of useful activity and whom we shall fittingly memorialize are our colleagues, Rabbis Max Samfield, Meyer Elkan, M. Noot, Jacob Bloch; the eminent president of the Jewish Theological Seminary, Solomon Schechter, and the versatile scholar, Joseph Jacobs.

NATIONAL EVENTS

We are proud as Americans of the faithful service which Henry Morgenthau has rendered our government as Ambassador to Turkey and by which he has raised a comparatively

minor position to one of supreme importance. We are happy in the elevation of Louis D. Brandeis to the Supreme Court of the United States, even though the contest which followed his nomination by the President and preceded his confirmation by the Senate, was unjustifiably prolonged and bitter. We regret the anti-Semitism which has manifested itself in the New York National Guard, whose captain discriminates against the enlistment of Jews and does not hesitate to speak disparagingly of our people. We have cause to deplore the Burnett Immigration Bill, introduced into the Sixty-Fourth Congress of the United States, January 29, 1916, which contains a literacy test for immigrants and further provides that "all aliens shall have to prove that they emigrated from the country of which they were last permanent residents solely for the purpose of escaping persecution." The bill in question, like its precursors, certainly works hardships upon Jewish immigrants and runs counter to the spirit which made this country great and this nation strong. Ours is, furthermore, the hope that America shall not form a Trade Treaty with Russia, unless the same rights are accorded by Russia to all American citizens, irrespective of religion. The interference in the affairs of state by the church still requires constant watching, as shall be indicated by the report of our Committee on Church and State. Whatever is subversive of our American rights and opposed to American tradition requires the vigilance of every member of our Conference, and through him, the vigilance of his constituency. One may not be on the Board of the American Jewish Committee, the Board of Delegates on Civil Rights of the Union of American Hebrew Congregations or the Board of any kindred national organization all the time watching and protecting among American also Jewish interests; yet it is everyone's duty to cooperate unofficially with these organizations. Again, does not every one of us owe it to American Jewry to denounce in his own community and prevent the formation of Jewish political clubs, of which a great number will undoubtedly spring up in the coming national campaign, as they regularly spring up also in state and

municipal elections? Let us emphasize that the Jew does not constitute a distinct political unit within the American people. Let us proclaim that our religious convictions have nothing to do with party affiliation. In order that the Americanism of the Jew may at all times be above reproach, in so far as he protects American institutions and avoids political organization on religious grounds, I would recommend that the members of our Conference, in their respective communities, do everything possible, whenever the occasion arises, to have influence exerted against the reign of every un-American spirit, and use effective means to prevent the organization of Jews into political clubs.

XI

INTERNATIONAL JEWISH UNITY

Although self-protection within this country should be the aim of American Israel, self-protection does not constitute American Israel's entire duty. No matter under what flag he was born or lives, every Jew must recognize that he stands in a peculiarly definite relationship to every other Jew. Scattered Israel has a common ancestry, a common heritage, a common history, a common mission and a common hope. The Torah tells us: "Children you are unto the Lord your God", and in its rabbinical amplification declares: "All Israelites are sureties for one another." Because American Israel is especially favored civilly, politically, religiously and economically, the adage *noblesse oblige* is applicable to it. The broad Jewish horizon needs to be cultivated among us and with it an appreciation of international Jewish unity. Jewish achievement and Jewish suffering alike must stir us—the one to pardonable pride—the other to telling help. Gazing beyond the borders of our land, we are happy that Abraham Salom Yahuda was last December appointed to the Professorship of Rabbinical Languages and Literature at the Philosophical Faculty of the Central University of Madrid, Spain—that Spain which, in 1492, expelled the Jews from its territory. We are delighted that Jews, fighting under the national colors of belligerent countries, have evinced exemplary patriotism, winning for themselves decorations, even

though we lament the precipitation and continuance of the most horrible war in the history of mankind. The war has worked untold hardships upon all nations—hardships which the Jew was called upon and proved ready to share with his countrymen in every instance. English, French, Italian, Servian, Bulgarian, Austrian and German Jewries, all can tell tragic stories; but the story of none of these is as heart-rending as is that of either Galician, Polish, Russian or Palestinian Jewries. Newspaper information has been anything but reliable. Many of the real facts, which we ought to know, are suppressed because they are subjected to the scrutiny and elimination of the censor. Thanks to the American Jewish Relief Committee for its monthly bulletin, furnishing us with first-hand reports and to the American Jewish Committee for the Jewish "Black Book," dealing with the lot of the Jews in Eastern war zones up to the time of the book's publication, all of us are in possession of this timely literature. It is, therefore, needless for me to make even a cursory review of the status of our suffering co-religionists. I cannot, however, desist from stating some of the latest developments. Because of the prevailing fear of the scarcity of food in the capital of Austria, many Galician Jews, seeking refuge in Vienna, are being weekly expelled and compelled to return to their home towns, where cholera festers uncontrolled. Polish Jews have been rendered homeless and penniless and the spread of the ritual "Blood Accusation" was once more attempted against them at Riga, but luckily disproved after an investigation by the police. Russian Jews have been made wretched wanderers by hundreds of thousands, have been unjustly accused of treason and have not even had the formerly wonted protection at the hands of the Duma. Palestinian Jews in large numbers, owing to insufficient nourishment, have filled early graves. Our brethren in Roumania—a government not yet certain with whom to sympathize among the belligerents—have not had restrictions removed in accordance with promises made them. Compared with this physical misery, the interruption of Jewish literary activity among European Jewries, though to be greatly deplored, is of minor import. In the face of our suf-

fering co-religionists' sole dependence on Jewish relief, our duty is plain. God be thanked, that American Jewry has recognized it! In addition to the funds contributed prior to December 21, 1915—a day which will become historic because of the stupendous and inspiring meeting held in Carnegie Hall, New York —nearly five million dollars have been raised throughout the United States by the American Jewish Relief Committee, the Central Relief Committee and the People's Relief Committee, so that a great part of it could be distributed under proper supervision among war-stricken Jewish sufferers. The Central Conference of American Rabbis has, through the activity of its membership in the holding of mass meetings, taken an active part in the laudable work so generally done. To help our cause, the President of the United States issued a proclamation appointing January 27, 1916, as "a day upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Jewish people." So steadily has Jewish suffering increased, that a new movement was launched a little more than two months ago, designated a "Life-for-a-Life" campaign, the purpose of which shall be to enlist five hundred thousand Jewish women in the United States in raising, by monthly contributions, one million dollars a month for further relief work. Contemplating these facts, I would

XII recommend that the Central Conference of American Rabbis express to the President of the United States its appreciation for the sympathy he has shown suffering Israel by proclaiming a special day for Jewish relief, generally observed, on January 27, 1916. I also recommend that

XIII the members of our Conference use their good offices in carrying to successful fruition the "Life-for-a-Life" campaign. I furthermore recommend that the members of our Conference, in their pulpits, discuss in one of their ser-

XIV mons during the coming high holidays the misery of Jews in the war zones and ask their respective constituencies to contribute generously to the Jewish Relief Fund as was done by the members of the Central Conference of American Rabbis last year.

Urgent as financial relief is at present, and will be for years to come, it is the task of international Israel to take at the proper time such steps as shall insure after the war civil, religious and political rights to our co-religionists now suffering from a variety of disabilities in foreign lands. For this consummation so devoutly to be wished, international Israel must be united. It dare not be a house divided against itself. Men, prominent and influential in Jewry, are ready to put forward their best efforts. Non-Jews, lamenting the discrimination against and the humiliation of the Jews, are giving thought to the Jewish problem and are willing to assist in its solution. The letter received from Pope Benedict XV in reply to a petition of the American Jewish Committee, praying him to exert his powerful influence in the amelioration of Jewish conditions, which petition was accompanied by a copy of the Jewish "Black Book," gives assurance that His Holiness, as the head of the Catholic Church, "will not cease to inculcate the observance among individuals as among nations of the principles of natural right and to reprove every violation of them." It furthermore contends that "this right should be observed and respected in the relation to the children of Israel, as it should be to all men." Unfortunately, differences have arisen among us as to what we shall ask for foreign Jews after the war. These differences have led to hostile partisanship. One faction contends that we should hold a Conference as outlined by the American Jewish Committee; another that we should convene a Congress as championed by the Jewish Congress Organization Society. Whatever be the disagreements of American Israel and of international Israel with regard to Palestine as a homeland for the Jews, these disagreements should be for the nonce abandoned. In their place our agreements should loom large before us. The effort to devise ways and means to secure civil, religious and political rights for all Jews everywhere is certainly the common ground on which we stand. It is the basis of that indispensable unity we need to exhibit. Unless we show that unity, the opportunity of improving the civil, religious and political status of the Jew in other lands may be lost. And if

there is any particular Jewry on which now much depends, it is the Jewry of America. I, therefore, plead with the members of this Conference that they exercise whatever influence they possess to prevent the further line-up of American Israel into two opposing camps and to do everything in their power to safeguard our own unity and through our example the unity of international Israel. That we can be united, if we only will, has been demonstrated in the Jewish Relief campaign, in which we have been wise enough to suppress our differences. We are teachers in Israel. Perhaps we, by the accentuation of our agreements and by our cooperation on the basis of these agreements, shall be able to prove to the people "how good and how pleasant it is for brethren to dwell together in unity." Why should we not be able to co-operate *leshem shamayim* as the Jews of England have done in their organization of the "National Union for Jewish Rights," the object of which is to secure "full freedom and equal rights for the Jewish people in the lands of oppression." It is doubtful whether Israel has ever lived in a more critical time than the present. We are in need of men of wisdom and understanding. Care, therefore, should be evinced in the selection of the proper men who are to stand at the head of and sponsor existing Jewish organizations. Let me quote the trenchant words, taken from the last message of my predecessor in office: "We must unite to create one Committee—thoroughly representative and duly authorized—with the right and the power to speak and to act on behalf of all the Jews of America. The united heart of Israel will speak, with a voice powerful enough to compel the hearing of the nations, to right the wrongs of the centuries."

HUMAN BETTERMENT

But Israel does not live solely for itself. It would see mankind blessed. Appointed "a kingdom of priests," it would work the consecration of society. It shudders at the battles fought by the nations. Has it not always looked forward to the time "when nations shall beat their swords into plough-shares and their spears into pruning-hooks; when nation shall not lift up

sword against nation and not learn war any more?" Israel condemns internal national strife between class and class. Has it not proclaimed: "Hate the evil, love the good and establish judgment in the gate?" (Amos V 15) This Conference, therefore, directs our attention anew to the Torah's virtues by its reference to the truth: "Great peace have they who love Thy law" (Psalm CXIX 165), coupled with the rabbinical dictum: "Upon three things rests the world—upon truth, justice and peace." (Aboth I 18) It is, indeed, a comfort to the despairing to note that while there are those who are raising the battle-cry of war, there are also those who sound the keynote of peace. When once guns shall be stacked and swords shall be sheathed, the world shall awaken to the horror of the present world-calamity. Human betterment demands the creation and maintenance of peace. Already much is being planned in this direction. Organizations are springing up everywhere—and especially here in America—which have for their aim the future enforcement of peace. The President of the United States not only is trying to keep us out of the present world-quarrel, but is also giving thought how, in days to come, similar quarrels may be avoided. Significant are his words, uttered in the city of Washington, May 27 of this year, when, speaking before the League to Enforce Peace, he remarked: "If this war has accomplished nothing else for the benefit of the world, it has at least disclosed a great moral necessity and set forward the thinking of the statesmen of the world by a whole age. Repeated utterances of the leading statesmen of most of the great nations now engaged in war have made it plain that their thought has come to this, that the principle of public right must henceforth take precedence over the individual interests of particular nations, and that the nations of the world must in some way band themselves together to see that that right prevails as against any sort of selfish aggression; that henceforth alliance must not set up against alliance, understanding against understanding; but that there must be a common agreement for a common object, and that at the heart of that common object must lie the inviolable rights of peoples and of mankind."

Knowing what America can do, by means of its traditions and its present necessary neutrality, we pray to God, in the words of our ritual, "Enlighten and sustain with Thy power those whom the people have set in authority; the President, his counselors and advisers; the judges, law-givers and executives and all those who are entrusted with our safety and with the guardianship of our rights and liberties. May peace and good-will obtain among all the citizens of our land; may religion spread its blessings among us and exalt our nation in righteousness."

In this connection, therefore, let me recommend that the
XV Central Conference of American Rabbis communicate to the President of the United States its endorsement of every effort leading to the maintenance of peace between the United States and the belligerent nations, because such peace is an important element in Israel's mission. Let me fur-
XVI thermore recommend, that the Conference endorse the several movements established to look forward to the future enforcement of peace among the peoples of mankind.

With the ideals of the Torah, as shown by me, to make for personal dignity, rabbinical prestige, congregational influence, communal usefulness, American Jewish consciousness, international Jewish unity and human betterment, every one of us shall, as we learn to value these ideals, hear this Conference exhorting, "Thou shalt command the children of Israel, that they bring to thee *pure* olive oil, beaten for the light, to cause the lamp to burn always." "*Koh thevarachu eth bene Yisrael*—"Thus you shall truly bless the children of Israel." (Numbers VI 23)

THANKS

I should be remiss in my duty if I did not detain you one moment more. I wish to express my deepfelt appreciation to the officers and members of the Executive Board, the chairmen of various committees and the members of the same, who have heartily encouraged me with counsel and service during my administration. May I, however, be pardoned if I single out several men to whom I am specially indebted for valuable assist-

ance rendered. I refer to Rabbi Isaac Landman, the Corresponding Secretary; Rabbi Abram Simon, the Treasurer; Rabbi Leo M. Franklin, Chairman of the Publications Committee and of the joint Commission on Religious Work in Universities; Rabbi Ephraim Frisch, who kindly audited the books of the Conference in the hands of our sales agent; and Rabbi Isaac E. Marcuson, who audited the books of the officers of our Conference free of charge, edited the proceedings of our Charlevoix meeting and prepared the exhaustive index to the twenty-five volumes of our Yearbook. Without their co-operation, as well as without the confidence reposed by you in me, I should not have been able to perform the many and arduous tasks which the office of your President entails.

And now, with this message to you, I declare the twenty-seventh convention of the Central Conference of American Rabbis duly open for the transaction of business.

B

CONFERENCE LECTURE—THE PRE-EMINENCE OF THE SYNAGOG IN THE LIFE OF ISRAEL

RABBI JACOB SINGER

ואהי להם למקדש מעט (Ezek. XI 16)

The most gifted in Israel have ever uttered their messages with diffidence and have complained of their insufficiency for so exacting a task. If Israel's leaders have professed their shortcomings, what can I, a humble servant of the synagog, say in addressing distinguished teachers in Israel? Let it suffice that I regard the honor bestowed upon me in the light of my own unworthiness coupled with a sense of responsibility which this occasion warrants. The ancient Synhedrion in deciding cases of life and death would permit the humbler men to speak before the veteran voices were heard *mathilin min ha-zad*. Similarly, at a time of grave anxiety for all Israel, I am encouraged to proceed in the hope that my errors will be corrected by the mature wisdom of my colleagues and teachers.

We, who read the life of Israel in terms of spiritual values, find in the synagog the vantage ground from which all problems may be scanned and estimated in a proper light and perspective. It is the synagog rather than the Bible which registers the living spirit of Judaism throughout the ages. What was at one time the distinctive culture of Israel has become in various garbs the spiritual possession of mankind, and by the penetration of Israel's genius into the life and thought of the world, many a compromise and concession with pagan views of life became inevitable. Against such *yalde nechar,* "offi-

spring of a foreign spirit," the synagog ever waged an unyielding combat and its peculiar possession remained unchanged both in letter and in spirit. From its very inception in Babylonia, the prophetic ideals of moral purity and communion with God took deep root in the thought and practice of the synagog. Through the zeal and piety of the *Hasidim,* religious consecration became the chief concern in the life of the Jew. Placed in juxtaposition with the ritual of the restored Temple, the synagog continued its prophetic function and became both in Palestine and in the diaspora Israel's refuge and shelter. With the fall of the Temple, the immortality of Israel was assured by the synagog. A fine discernment prompted Rabba to interpret the first verse of the 90th Psalm: "Thou has been our dwelling place in all generations," as referring to the synagog and the House of Learning. He divined that a geographical center was meant only for a day, while a spiritual sanctuary was destined for eternity. In the synagog *udevar elohenu yakum le'olam,* "the word of our God was to stand forever." The academies nurtured the growing consciousness of Israel's faith among the teachers and leaders of our people; but the Torah became the heritage of the entire house of Israel only through the instrumentality of the synagog. Common prayers and hopes, songs of martyrdom and hymns of praise have made of the synagog the institution of the Jew *par excellence.* Many historic forces conspired to stress the central function of the synagog in the life of Israel. As the horizon of the Jew became narrowed and limited by the walls of the Ghetto, the synagog afforded an unhampered life of the spirit to the devout and the stronghearted. Through the legal restriction and inner need for self-expression, the synagog became the channel through which flowed the rich stream of Israel's spirit. To say that the synagog in the Middle Ages was central in the life of the Jew is futile since beyond its precincts no other life for him was possible. Hence, we find that all social and intellectual strivings, mystic longings and esthetic impulses moved within the realm of the synagog. Both scribe and codifier, rationalist and cabalist vied with one another in bringing the

most acceptable offering upon the altar of the Lord. If Israel deserves the distinction of being a priest-people he has merited that title by the place he has accorded to the synagog.

With the crumbling of the Ghetto walls in the free lands of the world, the synagog has lost its central place and function. Its pristine prominence vanished in the life of Israel, and a new "spirit of the age" appeared as a full revelation. From hasty generalizations derived from the theory of evolution, the latest *per se* became the fullest expression of truth. A little critical study and reflection will show the error of such an assumption; and men are learning that a temporal standard of excellence is no standard at all. Goethe struck a deeper note when he said:

> "Was ihr den Geist der Zeiten heisst
> Das ist im Grund der Herren eigner Geist
> In dem die Zeiten sich bespiegeln."

Following uncritically "the spirit of the age" and ignoring "the spirit of the ages," the modern synagog, in some instances, has become a mere echo of prevailing tendencies in belief and practice. The gradual waning of the influence of the synagog and the consequent secularization of our people are matters which we must regard with grave concern. I can do no better than to repeat the striking words of our revered and beloved Dr. Kohler who complained, "that the fire of enthusiasm and zeal for the religion of his fathers burns too dimly in the American-born to insure future triumphs. We have reformed Judaism but not the Jew. . . . Sympathy and love are shown to the poor suffering Jewish brother, but none whatsoever to the Jewish religion." (C. C. A. R. Yearbook, 1892.) I cannot say to what extent the need for such a warning is felt today, but in view of the large number of unaffiliated and the many inactive among the nominally affiliated the situation has hardly changed in the last few decades.

The Synagog and the Secular Nationalist

For those who look upon Israel as a distinct people whose national selfhood can only be expressed in a distinctly Jewish *milieu* the synagog is but one among several aspects of Jewish life. They would unhesitatingly deny the all inclusive scope of the synagog and at best the House of Prayer for them is a temporary institution preparing the Jew for a complete and undivided life in the home land. In this doctrine the secularization of the Jew is implied or openly expressed. For our Secularist, the Book of Esther, apparently, is the only canonical book, and by omitting the name of God from the Bible he would then regard it true to the spirit of Hebraic culture. Out of a rich heritage of religious values have remained the mere husks of a national psychology, folk-lore and folk-art. The priest-people has become a *People,* primarily, with some priests among them, if you will; Zion, a political and economic platform; the Holy Tongue, a language for work and play if not for worship; and the synagog is regarded as a communal center, agreeing with the *"'am ha'arez"* in the Talmud who calls his *"beth ha-keneseth,"* "House of Prayer," a *"beth 'am"*—a house of the people. *"'Ame ha'arachos, shekorin leveth hakeneseth beth 'am."* (Shabb. 32a.) For such a Nationalist the *raison d'etre* of the synagog lies in its function of Jewish self-preservation. To what extent the hope of a restoration of Jews in Palestine is compatible with the belief in progressive Judaism, I leave to my learned colleagues and teachers. I am content merely with stressing a fact doubted by few familiar with the situation and the literature of recent years, that a large bulk of our people both here and abroad are losing their ancient religious moorings and ties. If the former secessions from the synagog weakened our forces the present secularization of the Jew constitutes a greater menace; for, the renegade leaves intact the religious implications and beliefs of Israel, but the irreligious race-Jew seeks to direct Israel's strivings towards aims foreign to the genius of our history.

Jewish Problems and the Synagog

We, who look to the Prophets of Israel for guidance in religious matters, know full well that our faith concerns itself vitally with human, social relations. With us there is no inherent antagonism between heaven and earth; both body and soul belong to God, *ha-neshama loch veha-guf po'alach,* "the soul is Thine and the body Thy handiwork," is the fundamental Jewish doctrine. The new gospel of social service is but a belated recognition of what a prophetism means in its relation to human problems. We, therefore, look with sympathy upon all efforts directed towards ameliorating the woes of humanity. Obviously, the particular problems of the Jew are close to our heart since whatever he suffers is the result of the intolerance meted out to the messenger of God's word; and a defense of Jewish rights is equivalent to a defense of Judaism. The saddest example is afforded by Russia, who freely spills Jewish blood in defense of her vast domains, while she denies human rights to her Jewish defenders. The peculiar problems of the Jew in lands of freedom form the aftermath, for the most part, of the persecutions of long ago. To find a secure abode for the homeless Jew and to guide the normal distribution of Jewish immigrants, both industrially and geographically, calls for the talents of men especially equipped for their task. Likewise in restoring the misfits of society to a place of decency and self-respect, to safeguard tender childhood from the dangers that menace and maim the growing lives of the congested city dwellers, we must look to the trained social thinker and worker. And yet, with our whole-hearted confidence in the efficiency of the social expert, the synagog's function cannot be ignored with impunity. Professor Ross in his admirable work on *Social Control* reminds us, "that there is an unreclaimed jungle in man from which wild impulses break forth and lay waste the tilled fields. . . . It is comparatively easy to revise the moral code but difficult to strengthen its grip." He rightly holds with the Hebrew seer that from the heart come the issues of life, and hence social questions are fundamentally moral and religious. The futility of

material progress at the expense of moral and religious values is cruelly demonstrated in the merciless warfare waged in the so-called enlightened lands of our day. It is evident that humanity must busy itself to secure life more diligently and with greater care than the energy it has wasted upon the perfection of machines used for material and selfish ends. The bleared eyes of the saddened survivors of Europe will scan the ruins of an earthly glory and will turn to Israel's truth and learn anew that not by power nor by might, but by God's spirit, do men prevail.

Leadership of the Synagog

From our definition of Israel's sacred function it is evident that the scope of the synagog includes all activities of the Jew. Rather than to give its approval and co-operation to movements and ideas championed by the unattached and unaffiliated, the synagog must assume its role of leadership and speak firmly out of the depths of its historical consciousness. The temporary needs form but a part in the larger scheme of service for which Israel has been chosen. The cry for bread is but a small part of the larger cry for Justice, and when the synagog speaks in behalf of Jewish rights, it unmistakably includes the entire scheme of Jewish duties. With the Prophet Isaiah, it pleads with men "to cease to do evil and learn to do well, to seek justice, relieve the oppressed, judge the fatherless, plead for the widow." All social activities come under the aegis of the synagog and we are in duty bound to safeguard the full message of Judaism for the generations to come. This is the task of the synagog today. Reform Judaism has correctly formulated a doctrine by which the synagog is given full sway in carrying on the work of Israel unfettered by the shackles of the past. With the synagog made central in the life of the modern Jew, all other activities become subordinated to our supreme need. The religious character of the Jew must be made secure. There will remain work enough for the fraternal order, social reformer and charity worker. These, however, must find their

place within the all embracing scope of the synagog if they are to toil in behalf of Israel.

The enthusiasm with which many have taken up the fight for Jewish rights indicates an essential soundness of the Jewish heart. The woes of our brethren have stirred within our breast a passion for service and self-sacrifice, and the splendid enthusiasm of Jewish sympathy and benevolence can be made permanent additions to the ranks of the synagog. The agonies of the war-torn world direct men and women to the deeper concerns of life and, through the enigmas of pain and sorrow, religion alone affords a guidance and support. Signs are not wanting which point to a spiritual revival in our day. As a protest against the brutal "spirit of the age" which deifies power, the moral and religious forces are rallying in defense of mercy and holiness. In the storm of battle and strife, the heart of man clearly senses the unequivocal command of the still small voice. In the conscience of humanity, the interests of the synagog are secure and from that inner sanctuary Israel's truth can neither be dislodged nor destroyed. In God's own time we, of the synagog, firmly believe that our cause will win the zealous fealty of all men. With the ultimate triumph of Israel's truth and light, we repeat with confidence the thrilling prayer of old, "For unto Thee all knees must bend and all men render Thee their homage." This is the destiny of humanity and to bring it to realization remains the hallowed and unyielding task of the synagog.

C

PROPHETIC PREACHING—CONFERENCE SERMON

Rabbi Alexander Lyons

He hath told thee, O man, what is good, and what the Lord requires of thee; but to do justice, to love mercy and to walk humbly with thy God. (Micah VI 8)

In these words of Micah we have a fine summary of what is fundamental in Judaism and to the messages of its supreme preachers, the prophets. Judaism is not merely ethics nor may it be a mere mysticism. It is a unique and original conception of an ulterior and supreme reality that is both spiritual and moral. Neither aspect can be viewed apart from the other; each carries along the other. Religion from the Jewish standpoint, as it received its most eloquent presentment in prophetic preaching, is an *imitatio dei,* an acknowledgment and reflection of God in the life of man.

Micah, with all the other great prophets, echoes this conception. Life must exemplify justice, but it must also include as an organic element that humility which implies the consciousness and acknowledgment of human limitation and dependence and man's consequent amenability to a Supreme Being. Indeed, it may be maintained from the Jewish standpoint generally and from that of the prophets specifically, that recognition and acceptance of the Supreme Being as conceived by the genius of Jewish spirituality, that a genuine God-consciousness is a primary and fundamental need and necessity of the Jew in particular and of man in general. For instance, many of the statutory demands of Mosaic legislation are to be followed whether we understand or like them or not, because they are represented as divine commands. In this there is, to my mind, to be found

a pedagogical possibility or even purpose of cultivating in those who properly heed them the God-consciousness. Thou shalt do thus or so, thou shalt leave undone this or that, because God requires it. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might, even if it costs thee thy life" (*Yad Hachazaka* I 13). The three cardinal sins according to rabbinical teaching, are idolatry, incest and murder, of which idolatry, or disregard of the Supreme Being, is usually paramount in evil. Finally, Rabbi Simlai found the condensation of the six hundred and thirteen commandments of Sinai contained in the teaching of Amos (V 4) "Seek ye God and live." These indications which might be abundantly multiplied enforce the claim that, to Jewish thought and effort, life and conduct must not only imply consciousness of God, but must give to God a precedent place of recognition.

The prophets as the pre-eminent exponents of the highest expressions of Jewish spirituality were impelled by this same recognition of the value and urgency of the God-consciousness, the religious imperative in human conduct. Jeremiah II 13, chap. XLIV, Isaiah III 8, and others of that spiritual galaxy upbraid Israel again and again with religious defection, abandonment of God, as the radical sin. Amos VIII 11 threatens loss of God as one of life's most serious trials. Days will come, says he in the name of the Lord, when I shall send a famine upon the earth, not a famine of bread or dearth of drink, but of hearing God's words. No true prophet is explainable apart from his glowing conviction that God is fundamental, foremost and final. It is this conviction that compelled the prophet's courage, kindled his flaming fervor, broadened his vision, deepened his insight and sensitized and universalized his sympathy. In these various aspects of his being the prophet was simply a preacher. He pleaded and protested for conduct, but with its supernal spring in that God-consciousness of which he has been the supreme exemplification in Jewish history.

The doing of justice, the loving of mercy, and walking humbly with God, conduct plus the religious consciousness as the source of that conduct, is the staple of prophetic preaching.

Such preaching is widely needed today and may be considered as an appropriate subject of consideration on the present occasion when preachers from far and near are assembled in convention.

The gory conflict now involving so large a part of the world, like other cataclysms that preceded it, has extensively convulsed and weakened the faith of men in God and spiritual values. Preparedness, material recourse and reliance, is consequently now the common cry. Right is to be determined by might. The prophetic keynote as echoed by Zechariah IV 6 needs to be dinned into the deafened ear of humanity: Not by armed strength nor by might, but by my spirit is victory ultimately to be attained, saith the Lord.

Nearer home, in our Jewish midst, there is a crying call for the prophet's message. In possibility, as judged by his history and as determined by his experiences, the Jew is a remarkable spiritual potency. Practically he is, in consequence of an unconscious or thoughtless surrender to deteriorating influences in his environment, extensively exemplifying a progressive materialization. There is commonly a lack of religious reverence and of interest in things religious. God is largely only a pretense, a theory or a superstitious expedient. In present Israel there can easily be found the same idolatry, religious and moral defection, which provoked the prophetic protest in Israel of old. God has been extensively supplanted, the Divine has been made to yield to the human. And what a tragic anti-climax this is; what a painful contrast to the prophetic expectation of Zechariah VIII 23, that in the days to come ten men from the different nations would seize hold of the garment of a Jew and say: Let us go with you for we have heard that God is with you. In the interest of this nobler realization of the prophetic vision that is more consistent with Jewish possibility and duty, there needs to be persistently sounded the conviction of every true prophet that "the judgments of the Lord are true and righteous and more to be desired than fine and abundant gold." (Ps. XIX)

Further warrant of the claim of the need of prophetic

preaching among us is to be found in a wide-spread weakening of the sense of human dependence. We are witnessing marvelous material strides under the leading of the sciences. We are coming into closer proximity to the rest of the world. Are we becoming proportionately better? Are we becoming more fraternal? On the contrary we are developing an exaggerated sense of self-sufficiency and self-centeredness. Self-deification is common and blatant. Time was in Israel when, consistently with prophetic requirement (Deut. VIII 10), it was an accepted form of life that one participated in God's blessings, satisfied himself, acknowledged his indebtedness and shared his benefits with others. Now, in reform Jewry at least, with an increasing reversion to the godless materialism of Esau, it may be said (Gen. XXV 34), that we eat, drink, rise up, go away and ignore or despise the claims of our religious birthright and spiritual duty. Too extensively life among us suggests that self-complacency and self-delusion against which the prophets protested, which claimed, "My strength and the might of my hand hath gotten me this substance." (Deut. VIII 13)

Many of our congregations composed in large part of such elements as these need the scathing castigation of that prophetic denunciation under which potentate and populace of old were made to tremble. Some of them are so extensively commercialized that they are not entirely worthy of the cost of their upkeep. Illustrations of this commercialization may be found in the elements emphasized here and there as requisite to the ministry. The occupant of the pulpit is expected to be a drawing card to swell the congregational budget which an uninterested and derelict congregation fails to supply. Even his personal appearance is held to be of importance; he must be an orator. Though he had the spirituality and the wisdom of a Moses, a halting quality of speech would discredit and defeat him. In their lack of idealistic purpose as their *raison d'etre,* in their too common supervision by men of means who are elected because of their means and who are more concerned with their own honor than with the honor of God, too many of our congregations stand condemned from the standpoint of prophetic

expectation. The membership of many of our temples and synagogs extensively includes such as are attracted by social aspiration or are compelled to affiliation by danger of the odium of the opinion of the larger public or of their immediate friends. Many a member is determined more by fear of his acquaintances than by respect for God. This is why these congregations, in so many instances, lack enthusiasm; why their efficacy is questioned or so limited. They are without the palpable presence of God among them because they are lacking in a genuine God-consciousness. They need prophetic preaching, that leadership which, arousing in them a proper sense of their dependence upon and subordination to a Divine Being, will transform them from mere conservators of conventionality and custodians of archaeological rites and relics into agents of spiritual power and moral promotion.

In keeping with and partly determining this commercialization of some of our congregations is the widespread commercialization of our charities. True charity, like love and sympathy, is a spontaneous response of the human soul to the call of human need. It follows upon the consciousness of our dependence upon and indebtedness to others with whom we are indissolubly connected in the bonds of a brotherhood determined by a common heavenly parentage. But much, if not most, of our charity is, fundamentally, a commercial speculation, a *quid pro quo*. How much recognition is possible, how much business may result, how much advertisement may be expected are questions which precede a great deal of our so-called charitable giving. This needs to be counteracted and supplanted through the efforts of a preaching which, with prophetic protestation and candor, demands the doing of justice, the loving of mercy consistent with a humble consciousness of walking with and doing the will of God.

As the people are so is the priest. There is a suspicion not always silent that we have rabbis who, reflecting their environment, are more priestly than prophetic, more eager to satisfy than to stimulate. Accordingly, we have occupants of pulpits who are dilettante lecturers, amateur sociologists and refined

entertainers and, as such, poor substitutes for academic professors or dramatic artists. In interest of being attractive and pleasing, they are willing to settle all problems except those which are distinctively Jewish. They will essay to treat any subject though it be only superficially, but are apparently unwilling to treat Judaism even superficially.

It is no wonder, then, that the complaint is heard that many temples and synagogs wield little appeal or exercise slight influence. With their increasing lack of a distinctive Jewish aspect, they are among many like agents of interest and culture and, necessarily, suffer a loss of efficiency through the duplication and over-lapping of their activities by these other agencies. This weakening of interest in congregational life with its consequent diminution of attendance is recognized by some of our leaders who, lamenting the situation, raise the cry: Give the people something to do. Transform the synagog. Change and increase its functions. Commit it to Social Service. This will bring our people back again and transform indifference into enthusiasm. Accordingly, Social Service is extensively, at present, the leading shibboleth of congregational vitality and validity. Preach and practice Social Service and the people will again flock to the synagog and temple. It is true that some of our temples where Social Service is the clarion call are distinguished for their large proportions in the public eye, but let us ask whether this apparent success may not be due to personal elements of skillful leadership and only slightly to the claims of Social Service or any other pleading. Some men can make almost anything suasive. Personal progress, however, must not be confounded with the promotion of principle.

And yet the cry for Social Service has sounded far and has, thoughtlessly, been echoed widely. In consequence we are multiplying novel congregational activities. Rabbis who, in keeping with historical precedent, ought to have been specialists in Jewish lore are becoming organizers; not, however, of educational institutions for better religious nurture, but of agencies mostly of material relief and promotion. When Rabbi Jochanan ben Zakkai desired to secure the future of his people and their

religion, he founded a religious school. When some of his followers in present American Israel are faced with a similar necessity, they found gymnasiums, instal swimming pools, form dramatic societies and debating clubs, make provision for dancing classes and, by way of heightening respectability, add some forms of charitable activity, things which could be done by others at least as well as by a rabbi and for which the time and cost of a course at a rabbinical seminary were not necessary. In view of such tendencies and realizations, I find myself sufficiently reactionary to believe and maintain that a rabbi would serve his people better as he should, as a spiritual specialist, a moral stimulator, if he became a little more of a mystic and a great deal less of a manager or a mechanic.

Let it not be understood, however, that I am in the least antagonistic to Social Service. Such an attitude were a betrayal of my ignorance, narrowness and unjewishness. Social Service both in precept and practice is not new in Judaism. The overshadowing attention it is receiving is new. Historic Judaism demanded Social Service and religious culture, but religious culture as essential and not secondary or incidental. Today Social Service is tending to become an exclusive obsession. As such it is fraught with serious danger. It may, as Dr. Schechter once warned, turn our places of worship, including our religious schools, into settlement houses in disguise. Settlement houses, social settlements, and various other social agencies are desirable and demanded by our time; but they must not be allowed to eclipse and supplant the synagog or temple both of which are committed to a broader and more inclusive work. I want to see the Jewish house of worship furnish the spiritual leaven requisite to the lives of its people and others. It should not so much seek to do as, from the high vantage of spiritual vision, inspire others to do. If it desires not only to teach and inspire but to organize and do let its social activity not be confined to material wants and to the materially poor. Let us have a Social Service that shall include all classes and conditions and all aspects of the life and experience of these classes and conditions. Not by or for bread alone, is the prophetic

principle by which the preacher ought to be guided. I should like to see the synagog and the temple broad enough to include in their purview and activity such thought and effort as shall give to an Abraham the self-denial to sacrifice his dearest to the Most High, to a Joseph strength sufficient to resist in his hour of temptation. I would have our houses of worship agencies to crystallize in the consciousness of a Moses the determination to side with justice in behalf of his lowly brethren. I wish them so to dispose an Aaron as, in the presence of life's bereavements, to enable him to avoid carping criticism and remain silently because piously submissive. I would like them to hearten a David to combat and conquer life's brutal and braggart Goliaths. I should like to see them persuade the world's womanhood together with the women of Israel to find their chief claim to praiseworthiness in conduct determined by their reverence for God.

If our religious institutions are to deserve their name and maintain a warranted historic continuity they must supplement, and this strongly, their plea and activity for Social Service with an earnest solicitude for the upbuilding of instrumentalities of religious education that shall awaken in our children and strengthen in our manhood the religious consciousness, the consciousness of human dependence and responsibility, the spiritual attitude of doing good in combination with a humble walking with and before God. A mere or predominately Social Service program as the paramount purpose of the temple is an unconscious imitation or duplication of an Ethical Culture Society. It is all right to do all we can to uplift man, but let us not fail, with at least equal effort, to exalt God. Let us save man, but not with a possible danger, through neglect or unbalanced emphasis, of losing God. The temple and synagog must concern themselves primarily with the thought of God as conducive to goodness, with the indulgence of worship as contributory to worthship. As I have apprehended Judaism, thought of God must be the keynote of the harmonization of human life. Otherwise our ethics and morality may become secularized and our life soullessly mechanized and ultimately demoralized. Ac-

cordingly I am not willing with Felix Adler to show God scant courtesy at the front portal of the temple of life and with Immanuel Kant to admit Him only as an afterthought at the back door. And lest it be thought that my protest is only personal and not representative of due authority, hear what distinguished thinkers and workers have said pertinently to the present contention: "Man needs the inward principle, a driving faith; not merely an intellectual acceptance of the principle, but an emotional acceptance of it. Given the faith and there will be little need for rules." (Montefiore, *Judaism and St. Paul,* 159-60) "Without the indwelling of the Divine Spirit we can do nothing." (Lewis, *Liberal Judaism and Social Service,* 158) "Social Service today needs to be religionized for its own sake and for the sake of those who are in need of service." (Rabbi Sidney Goldstein, Free Synagog, New York) "I may visit the sick", says George Wharton Pepper (*A Voice from the Crowd,* 193), "clothe the naked, feed the hungry, and my service, no matter how scientific, will not be a service to my brother, but only to his carcass, unless he is made aware that I regard myself as merely the humblest of God's messengers." And finally to quote one who, to many ministers of many denominations, seems to be more biblical than the Bible itself, Rauschenbusch (*Christianity and the Social Crisis,* 286) says, "If the twentieth century is to mark the great emancipation from barbarism, from the paralysis of injustice, and the beginning of a progress in the intellectual, social and moral life of mankind to which all past history has no parallel, it will depend almost wholly on the moral forces which can be brought to the fighting line against wrong, and the fighting energy of those moral forces will depend on the degree to which they are inspired by religious faith and enthusiasm."

Religious faith and enthusiasm as fundamental Jewish insistencies is what I think is needed and what I ask for, as the corrective of much in Jewish life today that is fraught with a dangerous divergence from strict Jewish requirement. It is very attractive for some to take the line of more pleasant procedure and do those things which, claiming to relate to the

larger world, lift us momentarily out of congregational obscurity into what some covet and fancy to be a planetary prominence. But I am not willing to try with doubtful success to save the world when I am likely with greater certainty to lose Judaism. So I ask that, as antiquated as it may seem, as lacking in uptodateness as it may appear, there be less superficial sociology and more sound spirituality. To refer to Dr. Schechter again, let there be less solicitude for modernity and more for eternity. Let us sound a message of Social Service, but expressly and convincingly a service inspired by God and unto God. To that end the temple with its educational agencies must serve as a watch-tower whence from his high vantage the preacher as prophet, as man of God, must declare God's will to man and secure man's welfare for God. This twofold duty—but unitary purpose—of the prophet has been convincingly summarized in a splendid Midrashic fancy. (*Mechilta* I 4) Three prophets are reported as having deported themselves differently in their respective attitudes to God and man. Elijah concerned himself with the honor of God. Jonah considered merely the honor of man. Jeremiah was solicitous for God and man, and of the three Jeremiah alone was blessed of Heaven.

God and man, the doing of justice and the loving of mercy in inseparable union with humble recognition and acceptance of God is the burden and blessing of prophetic preaching. May we emulate its example and spread and enjoy its benediction.

D

MEMORIAL ADDRESSES AND RESOLUTIONS

RABBI MAX SAMFIELD

RABBI LOUIS WITT

With the passing of Max Samfield there vanished a memory which for a stretch of half a century had been inscribed with the struggles, the hopes and the achievements of the Jew in America. What changes did he behold from the time that he first came to these shores! His first congregation, as described by a correspondent to the American Israelite many years ago, "was of the ultra-orthodox style; its members numbered hardly twenty-five; its school was neglected; many members opposed anything like a step to Reform; the place of worship was a small, plain, frame building formerly used as a dwelling." Starting from this humble beginning he saw in his last days a congregation of almost four hundred members, composed of men eminent in every field of endeavor, erecting a new and magnificent synagog dedicated uncompromisingly to the principles of Reform. The growth of this man was indeed typical of the growth of the religion of his fathers in the new land of freedom.

Rabbi Samfield was born in Marksteft, Bavaria, on January

23, 1844. At the age of 23 he came to America. He soon received a call from Congregation Bnai Zion of Shreveport, where he was instrumental in erecting a new synagog and where he ministered for a term of four years. In 1871 he was elected rabbi of Congregation Bnai Israel of Memphis. Only two years later the yellow fever epidemic raged and his conduct during the scourge elicited from his congregation the testimonial that "were there nothing else in his long life of usefulness to mark him as a man among men, that of itself would be sufficient and its memory ever be a source of pride and consolation to those who survive him." Here again in 1884 he was privileged to dedicate a new house of worship. In 1885 he established the Jewish Spectator. In 1910 he was elected for life by his congregation. He was laid to rest on October 1, 1915, on the very day he was to have preached his last sermon prior to retiring from the active ministry. The impression that he made on his community is best evidenced by the throng of people that came to view his remains, by the many eulogistic resolutions and editorials that appeared in the press, and by the unique fact that at the time of his funeral nearly every business house in Memphis closed and every street car in the city came to a standstill for a brief period.

Be it therefore resolved, That this Conference send a message of sympathy to the bereaved family of our departed brother and that a page of our Yearbook be dedicated to his memory.

RABBI MEYER ELKIN

Rabbi Harry W. Ettelson

In the passing away, last December, of Meyer Elkin at the ripe old age of 82, there was mustered into the eternal ranks on high a seasoned and sturdy veteran, one who had done valiant duty on the firing line in the early struggles of Reform Judaism in the New England States; one who, indeed, on all of Life's broad field of battle gave loyal, courageous and honorable, albeit unobtrusive, service to the cause of Israel.

He was born in May, 1833, in the neighborhood of Breslau. Left an orphan at a tender age, his boyhood and youth were full of hardships. In later life he often spoke half humorously, half pathetically of the struggles of his *Yeshiba* days. His first position was that of *Lehrer* in Ratiber, Ober Silesia. A call came to him next from Liverpool, England, which he accepted. Here he served faithfully and well for ten years. His thoughts then turned to the New World. His first position in the United States was with one of the smaller congregations in Philadelphia. Here he remained a number of years. For brief terms he held positions at Denver and at Evansville. His main ministry in this country, however, was identified with Congregation Beth Israel of Hartford, Conn., he being elected rabbi there in 1887.

For more than a quarter of a century he gave himself actively to the manifold duties and responsibilities of his office, and by sturdy preachment of reform principles and zealous personal service, he wrote his influence not only on the annals of his congregation but made himself highly esteemed in the community at large. His long and loyal services received their merited recognition when, on completing his twenty-fifth year as rabbi of the congregation, he was elected for life as rabbi emeritus in a manner deeply gratifying to him.

Even after he had reached the four-score mark, Meyer Elkin was a remarkably rugged figure of a man. His mind was virile and his constitution of the sturdiest. In personality he combined strength with kindliness. Under an external brusqueness he concealed a most genial nature. His relation to me, his younger colleague and successor, was throughout one of closest association, most cordial co-operation and constant fatherly interest. He was, as I knew him through five years' intimacy, a loveable old man, a worthy servant of the Lord and his loss was a personal one to me. How he was held in affection and esteem by the public was warmly attested in the many tributes paid to his memory.

Though not a frequent attendant at our Conference sessions—a fact which he towards the end deeply deplored—he was loyal to the principles for which the Conference stands.

Be it therefore resolved, That this Conference send a message of sympathy to the bereaved widow of our departed brother and that a page of our Yearbook be dedicated to his memory.

RABBI MEYER NOOT

RABBI MARCUS SALZMAN

There are lives that can be read like an open book, lives that we may judge, though we do not know them intimately.

I feel that it is but fair to name our departed brother Meyer Noot in that class. I speak of him not from intimate acquaintance with him; but, in comparing my estimate of his life and work, with the judgment formed by those who knew him through close personal relationship, by those to whom he ministered, I find it essentially in agreement with theirs. He had founded his life upon the determination that he would, even under very trying conditions, give of his best as a leader and teacher in Israel. It was given him to succeed, in large measure, in living up to this standard. It is not too much to say of him that he was guided by the pattern of the prophet who felt himself called to write the vision plainly. He had an intelligent grasp of the principles to be imparted; he used his power to arouse interest in Israel's cause, his liberal interpretation of religion, enlivened by his kindliness and geniality, brought to him friendly recognition, as an able and welcome communal worker.

As I speak of him here, there comes to me a vivid recollection of the demonstration at the time of his burial. There was a remarkable expression of esteem and affection on the part of the people that thronged the house of worship, the men, women and children of his congregation, the many clergymen of the city, who were gathered about the casket.

There was in this life remarkable devotion to an ideal. His mind was vigorously constructive, on the alert to find and use opportunities for service. He carried his message into the homes of the people, into the assembly of churchmen, into the life of the community. His people praised

him as one who had given them a larger view of life and had aroused them with new incentives to achievement.

Be it therefore resolved, That the Central Conference of American Rabbis, in earnest appreciation of the work of Meyer Noot, send a message of sympathy to his devoted wife and to the Congregation at Williamsport that keenly feels the loss of his leadership.

RABBI JACOB BLOCH

RABBI JONAH B. WISE

Jacob Bloch, rabbi emeritus of Congregation Beth Israel, of Portland, Oregon, passed away in his seventieth year after a life of fruitful labor in the field of a teacher and leader in Israel.

Rabbi Bloch came to America from Bohemia as a young man, and his work commenced in Little Rock and Pine Bluff, Arkansas. He moved thence to Sacramento, California, and finally was called to take charge of Congregation Beth Israel, in Portland, Oregon.

During the critical period of the transformation of this congregation from orthodoxy to reform, he faced those problems incidental to that change, and was one of those who did his share in the work that has been so fruitful for Judaism in America.

His position as a reformer was obviously difficult because of the isolation of the far western city in which he lived and worked. In the days when he was at the height of his activity that isolation was even more evident than it is now, as means of communication were precarious and contact with the world at large, and especially with the Jewish world, was rare. In consequence he was thrown very much upon his own resources and exhibited power, originality and courage that give him a distinct place in the Jewish life of our great Pacific Northwest.

He passed to his great reward in the fulness of an honored old age, respected and beloved by the members of the community which he had served, and followed to his grave by children and grandchildren of those with whom he had labored long and well.

Be it therefore resolved, That this Conference send a message of sympathy to the bereaved family of our departed brother and that a page of our Yearbook be dedicated to his memory.

E

IN MEMORY OF SOLOMON SCHECHTER

RABBI SAMUEL SCHULMAN

It is with a profound feeling of the difficulty of saying what is in my heart that I rise to be the spokesman of this body, to say a few words of tribute to the memory of a truly great man whom God did take away from us. Israel, in the passing away of Solomon Schechter, has lost one of its great jewels from its crown of glory. Not only American Jewry, but the Jewry of the world, may well exclaim in the words of old, תלמיד חכם שמת מי מביא לנו חליפתו "A great scholar died; who shall bring unto us a substitute for him?" As the distinguished and revered President of the Hebrew Union College and co-worker in a great enterprise with Solomon Schechter already said, "There is no substitute for Solomon Schechter." And truly it can be asserted that no one can take his place.

There was a romance in the life of Solomon Schechter. And this romance reflects the romance in the life of the modern Jew. Many a Jew in this last one hundred years began his career in an humble town within the ghetto walls and, under God's blessing, unfolded his powers, assimilating all that the modern spirit had to offer and becoming an influence of international scope. Let your imagination picture to you a boy fourteen years old, in a little village of Roumania, reading of Abraham Lincoln in a Hebrew newspaper. Solomon Schechter tells this of himself in his address on Lincoln. That was prophetic of what Solomon Schechter was destined to become. He was destined to revitalize the spirit of Jewish culture. He was destined to become a master in the English language. He was

destined to become an influence in the two great English speaking countries of the world and he was, at last, to come to the land which he loved from his youth, to leave his indelible impress upon American Jewry and American Judaism. He was a truly great man; great in intellect, great in power and great in heart. He was a great scholar. The true scholar has genius and imagination, so that he makes the past live again. He is an original man, sharing in the eternal spirit as it lives from generation to generation, reviving it in the light of the past, interpreting it and applying it to the needs of the present.

Solomon Schechter had the three qualities of great scholarship: industry as an editor, the sure touch, and the intuition and divination which enabled him to become a discoverer, so that, in a fragment, he recognized the whole work, the book of the original of Ecclesiasticus and gave to the world a treasure which alone would have obtained him an international reputation. But Solomon Schechter was even more than the industrious worker, the successful discoverer. He was a creative genius. He made rabbinical literature speak to us a living language. As a theologian, he made rabbinical theological ideas pulsate and breathe with the life of modern thought. So identified was he with the spirit of Israel as it speaks through old rabbinical literature that too often he suppressed himself and refused to interpret, but wanted the rabbinical literature to speak for itself. I once wrote in a letter to say to him, with respect to *Some Aspects of Rabbinic Theology,* that I should have liked to have more of Schechter in that book, to have more of his interpretations. He took hold of the bones of Jewish theology, as they lie there in what appears to many a wilderness of rabbinical writings, and made them live again and speak a message to our day. That is the work of the creative scholar who is a genius; but Schechter was not only a scholar, he was a great builder. A great man will always be able to have friendship and respect for men of other parties that differ with him. Solomon Schechter was not merely the leader of a party. Such was his powerful personality, such was his lovable person, winning minds and hearts, that many

came to recognize him as master, to love him and to revere him though they differed with him and he differed with them.

He was a great builder in our American Jewry. He brought something to American Jewry, which will remain the lasting heritage of American Judaism. He gave to us a deepened feeling for the sacredness of what he so happily called Catholic Israel. He made live again the great worthies of the past. He awakened the imagination of our people, which enabled it to envisage the beauties of that past—its wealth of faith, thought and experience. If I were to compare Schechter with some great spirit in European history, I would say the cast of his mind appeared to me to resemble that of Erasmus.

A great humanist, he was thoroughly alive to modern tendencies and modern thought; but he had an abiding love for universal Israel in all places and in all times and a tender affection for the spirit of that universal Israel, as it speaks out of the historic synagog. Therefore, modern as he was, his role was necessarily that of the conservative. And he taught us to conserve Jewish sentiment and to conserve reverence for Jewish tradition.

He was not only scholar, not only builder, he was a liberal. I certainly do not use the word "liberal" in a technical sense. It would, indeed, be presumptuous for anybody to apply to this man that word in a technical sense. Schechter was an uncompromising and conservative Jew and wielded often the sword of his wrath and sarcasm, in attacking what he considered the failings of modern Judaism; but he was genuinely liberal, because his genial soul and big heart caused him to recognize that men were the children of the circumstance under which they live, and he learned to love men for their sincerity, above all for their Jewishness. It was this liberal mindedness, in the noble sense of the word, which enabled him to become a co-worker with representatives of other views, and which has made him a powerful influence in American Jewish life.

The Central Conference of American Rabbis, not only in common with Jewry the world over, owes a tribute to Solomon Schechter, but it owes a particular debt of gratitude to him.

It was a rare privilege for your representatives on the Board of Editors of the new translation into English of our Holy Scriptures to co-operate with Solomon Schechter. For seven years of important work we met and at these meetings we could see what were the splendid attainments and the beautiful qualities of soul of Solomon Schechter. He brought to that work a wealth of learning. Saturated his mind was not merely with biblical lore, but with rabbinical interpretation. So brilliant was his insight, that in a few minutes he could throw great light on an obscure passage, because of his literary genius. A great scholar, he was at the same time a master of English; and what is most to be emphasized, his humility and genial friendship filled him with respect and deference for his colleagues on the Board. And this made him such a beautiful partner in the work on behalf of God.

He was an American. It was fitting that the work, the Bible translation, which will be known by most of the people more than any other to which his name is attached, should have been achieved in this country. He loved this country from boyhood and he showed his genuine Americanism in his masterful oration on the greatest American, on Lincoln. He was the first to express most eloquently the religious, the mystic side of Abraham Lincoln. A wonderful thing, this product of the man born in Roumania, traveling across the continent of Europe, coming to us by way of England! This oration on the life of Lincoln is freighted with noble thought and sparkles with the beauties of literary expression. Schechter was, himself, an original man, one of the most remarkable personalities of the second half of the nineteenth century and the beginning of the twentieth. Schechter was a great reverer of law. There was something of the mystic in Schechter, too. And there was certainly the genius for literary aptitude and the power to express it with simplicity. The soul of Schechter, as the soul of a great man, great scholar, reached across the barriers of race and national descent and found a brother soul in the great American, the big-hearted man, the democrat,—the mystic

spirit and the clear intellect that revered the Constitution and the Law.

Schechter's Judaism was profoundly religious. We are living in very serious days for the Jew and Judaism. Solomon Schechter hesitated for a time, before he identified himself with the great movement that enlisted the enthusiasm of many generous spirits of Western Israel. At last, he entered the Zionistic movement and became a loyal Zionist, and he said of himself that Zionism was his great dream. He told me often in conversation how he came to be a Zionist. He felt that Zionism was enlisting the sympathy of noble souls, men and women who had turned their backs upon Judaism but were returning by way of Zionism. And yet he said in his preface to his addresses that "this dream is not without its nightmares. For, in their struggle to revive the national sentiment, some of the Zionistic spokesmen, calling themselves by preference Nationalists, manifested such a strong tendency to detach the movement from all religion as can only end in spiritual disaster. There is such a thing as the assimilation of Judaism even as there is such a thing as the assimilation of the Jew, and the former is bound to happen when religion is looked upon as a negligible quantity. When Judaism is once assimilated, the Jew will surely follow in its wake and Jew and Judaism will perish together. All this is the consequence of preaching an aspect of Nationalism more in harmony with Roman and similar modern models than with Jewish ideas and ideals." And that this was not wrung from him in the heat of controversy is shown by the fact that the scholar and theologian says in his *Some Aspects of Rabbinic Theology,* "We must also remember that Israel is not a nation in the common sense of the word. To the rabbis at least it is not a nation by virtue of race or of certain peculiar political combinations. As R. Saadya expressed it, 'Because our nation is only a nation by reason of its Torah.' " כי אומתינו איננה אומה כי אם בתורותיה

There are some men in this country who have not been disciples of Solomon Schechter in letter; but they have loved him and revered him and worked with him and they consider

themselves in many respects disciples of his spirit. And thus they know that the great master, the interpreter of Catholic Israel, saw in Judaism only an expression of his religious consciousness as a Jew. The work of this man, great in intellect and influence, was the expression of a great heart. His was a unique personality, whose equal will not soon be found. The geniality of his soul, the bigness of his heart, the sparkling wit, the love of humor, the humanity of the man, the simple democracy of his person, made him a striking individuality whose impress few could escape, even as his massive head and majestic face of the scholar and thinker in Israel made his physical appearance commanding and unforgettable.

He was a great friend. Where once he gave his friendship he never withdrew it. It was sincere, loyal, inexhaustibly patient, forgetful of all differences and controversies. He could meet the friend in the arena of public discussion wielding, if necessary, the mighty sword of his pen; and he could meet him again in his home, with the handclasp and hearty greeting of a charming hospitality and make him feel that there is something deeper and more lasting in the loyalties of men than can be reached by partisan polemics. His friendship was capable of the greatest service and sacrifice. It was a priceless treasure to those who enjoyed it. Life will be poorer for some of us, especially those of us who are growing older, with the passing away of the dear friend, Solomon Schechter. It means an irreparable loss. It will be one of the sweetest memories and inspiring experiences for many in American Judaism to know that they were friends of him whose name will be immortal in the annals of Jewish learning, Jewish faith, Jewish loyalty to the God of our fathers and Jewish service to mankind. May the memory of the righteous be a blessing unto the world.

F

SYMPOSIUM, "HOW CAN THE PERSONAL SIDE OF RELIGION BE CULTIVATED IN THE JEWISH CHILD?"

Our Religious Schools have made notable progress. Where we have failed most is in over-emphasis on the intellectual side of Religion. To know about God is not necessarily to know God. To know the Bible and Jewish History should be synonymous with being an enthusiastic and loyal Jew. To secure this result, we may utilize all the apparatus of modern psychology and pedagogy and yet fail unless we put our hearts into our teaching.

We may find that simple wisdom by conning anew the Book of Proverbs which is the textbook of Personal Religion. Jeremiah, who is pre-eminently the prophet of Personal Religion, has a message to offer us whose inspiration is unfailing. Most of all, we may cultivate in our children and in ourselves the deepest soulfulness by making our own the matchless utterance of the Psalmist in such sublime outbursts of personal communion with God, as the 23d, 51st and 139th Psalms.

We have reformed our public worship to make it sincere and consistent with the convictions, the refinements and the ideals we cherish. How shall we make these agencies more effective for the individual in cultivating from childhood the deeper side of our beings and making worship a true and exalting experience?

In short, how shall the inspiration of our religion be energized not merely to serve and sustain us in the great crises of life, but in every state and condition of our human

activities, in the fulfillment of duty, in the conquest of temptation, in self-mastery and self-direction?

These are the phases of the problem which are to be presented to you in the papers and addresses of this symposium. Henry Berkowitz, *Chairman*

INTRODUCTION

RABBI HENRY BERKOWITZ

The Symposium in which our Committee invites you to share, aims through mutual counsel to find some helpful guidance in dealing with one of the most difficult and perplexing problems of Religious Education—How to bring Religion home to the children entrusted to our training, so that it shall become a real personal possession to each. How to establish religious convictions in the mind, how to impress religious sentiments on the heart, how to infuse the religious spirit into the soul; and to do all this with such effectiveness as to make Religion indeed an ever-present and inspiring force to build character and control conduct throughout life, this is our task.

The primary source of our difficulty, I take it, lies in the fact that the concept of personality has been weakened in our day. Yet Religion in its most elementary significance involves some relation between man and God. Religion can be realized by each one of us as personal, only in the degree in which our personality is brought into direct relation to the divine Personality.

For Paganism, this was a very simple matter. Paganism was normal for the childhood of the race and still remains the most widely prevalent of religions, whether as idolatry, animism or other form of nature worship; because the multitudes of men have not risen above the concept of God as embodied in some material form. Christianity, while rejecting these grosser forms, yet compromised with them in its doctrine of a man-God. The charm of the birth story;

the fascination of his wonder-working career; the pathos of his death and the mystery of the resurrection—all have made and still make religion intensely personal to the Christian child.

These religions confined and limited God and thereby marred His perfection. Judaism would admit of no limitation to the Infinite One. The utmost it would allow was the use of anthropomorphic terms in reference to deity. This was a candid concession to our human limitations and needs, as admitted in the rabbinic dictum: "The Torah speaks in the language of men." דברה תורה כלשון בני אדם

Ours has always been and remains a far more difficult task, because throughout the centuries, Judaism has continued in its great refusal. It has rejected every compromise that might endanger its purely spiritual affirmations concerning deity. Witness the rigid measures taken by Moses against those in the wilderness who danced before the Golden Calf; the long-drawn conflict of the prophets against Baal-worship; the revolution against a later Hellenism; the discussions in the academies and medieval philosophies on the incorporeality of God; and our constant need of guarding against the dangers which beset us from the prevalent modern materialism.

For a generation past religionists have been apologetic, timid and shamefaced. Science has overawed them. Her pronouncements were dogmatic. Her assertions were sustained by bewildering discoveries. God seemed expunged from the universe, or at least the Creator was chained and held bound by the inviolable laws of His creation. The whole universe was considered to be but a superb piece of mechanism. A remorseless fatalism settled on the souls of men. Prayer sank into a mumbled and useless formula. The sceptic priest halted and stammered in doubt. Personal religion vanished from the lives of multitudes. Songs of praise hushed on their lips. The people shrank from worship in confusion. It was as though the promulgation of the theory of evolution had killed religion.

Now it has come to pass in our day that science has grown more modest. Her pronouncements are far less dogmatic. It is confessed that, after all, evolution is not the solution of the riddle of the universe. It is merely the name of a process which begins this side of the unknown and proceeds to the limits of the unattained. Through all the world of organic nature, the divine creative force is unceasingly at work.

We have lived to witness the bankruptcy of the materialistic philosophy which averred that nothing is to be held true unless it can satisfy the senses and the reason. The world that lies beyond the realm of the senses and the reason will not thus be ignored. Science itself has taught us to trust in some working hypothesis as the basis of every experiment and so lead on to the discovery of truth. On the same principle the hopes, the yearnings, the intuitions, the emotions, the ideals which flame forth in the soul—which matter cannot confine and reason cannot compass, constrain us to an act of faith. "No instinct points aimlessly; how then shall the religious instincts of humanity point to no reality as their object?" (Romanes, *Thoughts on Religion*, page 82)

Thus have we made the complete circuit of thought and returned again to that spiritual interpretation of life which has been so uncompromisingly held by our sires.

In his searching and masterly analysis of the development of the God concept in Israel, Dr. E. G. Hirsh presents to us a picture of how in the course of the centuries the conflict raged between those who conceived of God as transcendent and those who considered Him as immanent, the extremes we now call transcendentalism and pantheism. Between a God who is beyond the world of matter and a God who is immanent in and absorbed by the world of matter, yawns a fatal chasm. In positing the divinity of the human soul, Judaism bridges this chasm. The intellect unaided is unable to apprehend God as Maimomides averred. The modern Jewish view in the main reproduces and reaffirms that

of the biblical books that the human heart is the first source of knowledge of God, and realizes Him as the living, personal, eternal, all-sustaining source of life—the Father of all.

The mystery of our self-conscious being rests in the mystery of a self-conscious Deity. Our faith in truth posits a God of Truth. Conscience in man is not a mere social product, but the response within the soul to the universal moral order that restrains us from evil and constrains us toward the good. Reason within me demands supreme reason above me. My free-will, however feeble, is a reflex of the freedom of God. It is through these endowments that each human being may realize his relation to God as personal, direct, immediate—his most priceless heritage. Yet, at best, this relationship remains exceedingly abstract. Teaching, instruction alone will not vitalize it. Reason must be reinforced by imagination; reflection set aglow with emotion. To this end it becomes necessary to utilize symbols, rites, forms, ceremonials, the institutes and agencies of organized religion in order to cultivate the personal side of religion whether in man or child.

Past generations have used these with admirable effect. We have revolted against the extreme which made of the symbolism of the Torah almost a fetish worship. We have eliminated obsolete and meaningless ceremonialism because of the letter-worship, the lip-service, the rigid formalism which lacked spirit. But negation is barren.

We of Reform Judaism have also entered upon an era of reconstructive effort. We have endeavored to hold fast to the consecrating sentiment of religion, in the Home. Kiddush, Seder and Private Devotion have been provided for by the Conference publications. Are they being restored to personal use? How can the home serve more effectively in cultivating the personal side of religion?

To pronounce a benediction for every new blessing; to make acknowledgment at every new revelation in nature of the power and sublimity of the Creator—this is a Jewish

custom which strikes the distinctively personal note in religion. Have we anything as effective for cultivating in the child the personal side of religion? If not, what can we do to restore a usage of such immeasurable significance and worth?

METHODS TO BE EMPLOYED IN THE HOME

RABBI ABRAM S. ISAACS

My task this morning is a very simple one, to present briefly some of the methods whereby the Jewish child can be made to revere and esteem Judaism. But I can see the other side, too, and try not to be narrow. This whole idea of methods should be addressed to the parents, or the elder brother or sister, or guardian, but I would rather call the word method "suggestions." There are four suggestions to be realized.

1. The Suggestion From Example

When the parent has no particular interest in his religion, except his burial and his cemetery plot, when he shows in his life no love for Jewish essentials and makes pleasure and profit his sole ideals, you rarely can make his child grow in attachment to Judaism. All discussion is useless; all methods superficial. We want, first of all, the suggestion from example.

2. The Suggestion From Tradition

Tradition is still the motive Jewish force. We may ignore it; it won't ignore us. We may underestimate it; it works just the same. Now, what force has the word tradition in training the Jewish child? Every ceremony, every rite, every observance had one special purpose in view. It is very much like the rookies in the camps for training soldiers. It is hard work. It was strict discipline which obtained in the old-time Jewish household, to teach the child self-control and self-mastery, to

fit the young for man's work and woman's work in the great world. Although here and there was a certain spirit of narrowness developed, on the whole the instruction was never too narrow to make the child less conscious of the great world outside of Jewry and also that the great Almighty was not a Jewish Almighty, but rather a world Almighty. That, then, must be the second suggestion—some idea in the household of discipline, some practice whereby the child can be controlled and learn the lessons to help him become a master in later years.

3. The Suggestion From Symbol

We have various uses for the word symbol. Every American flag is a symbol. Every true American reveres that flag, not for the value of the bunting, but for the warmth and the enthusiasm and the heroic deeds it symbolizes. So with our old-time customs and ceremonies. We defraud the Jewish child of a great share of its birthright when we underestimate these old-time symbols. What is more beautiful, what more impressive than when the mother or the father takes the child, as some of us have been taken, and, pointing, for example, to the *Mezuzah,* tells the child what it signifies; how the *Mezuzah,* unlike the symbols of other religions, has always stood for peace, never for war or destruction; and the lesson the child thus learns, he can never forget. What is true of the *Mezuzah* is true of many other symbols which too often we underestimate.

4. The Suggestion By Atmosphere

I read the other day, in one of our magazines, that the home is a disappearing factor in American life. It is merely a kind of restaurant and sleeping room and not home in the old-time general German and English sense. The Jewish home has always been a contradiction to its environment. It has been our way to safety and in that home we have, or we ought to have, a Jewish atmosphere. Perhaps today we are too much concerned with the ideals of the synagog and the pulpit and

give them an importance they were never meant to assume. An atmosphere of holiness must be established in the Jewish home. And how can this atmosphere of holiness be established? First, by using the influence of prayer, simple prayer. Simple prayer establishes in the child the idea of something above the material. When the child is young, what is material and what is visible is the greatest force. When the child gets older, and gets older the right way, he may realize that the invisible is the strongest, that we cannot see or hear or touch the mightiest forces. So prayer, just a simple, intelligible prayer, not a rhapsody, but in the simple language with which a child might address its mother or its father—this must be taught the child as a regular lesson in the household. Then, too, as Dr. Berkowitz has already told you, the old-time ceremonies to mark the Sabbath on Friday night must be restored. If you say, "It is very, very difficult, it is opposed to the spirit of the time", that is no objection. Every synagog is a protest against the church, and every Jew is, in a certain sense of the word, a protest against his neighbor of another creed. In the home we should try to foster that Jewish spirit by means of our historical, time-honored ceremonies. The vulgarity of ceremonies exists only in the vulgarity of the mind of the vulgar. And no Jew today should cast the shadows of his own impure mind on the lovely ceremonial that has uplifted and ennobled our people.

Besides worship, we should try to use, as far as possible, art in our household—Jewish art—art that illustrates Jewish customs and Jewish ceremonies. How often we see in households, "God bless our home"; a very pretty motto, "God bless our home". But how can WE bless our home? This is a very vital question. How can the parent bless his home? By keeping before the child the beauties of old-time religious customs and ceremonies; by utilizing the many illustrations which are now placed at our command; by the many books written for children; and so foster more and more in our children the right Jewish spirit and bring the child in closer, warmer relationship with his religion and mankind.

HOW THE COMMUNAL AND SOCIAL LIFE MAY BE MADE TO HELP

RABBI ABBA HILLEL SILVER

The theme of our symposium, How can the personal side of religion be cultivated in the Jewish child, assumes that Jewish life, and by that we mean the sum total of our spiritual experiences and their physical manifestations in conduct, is the one most directly conducive to religious idealism. Else the theme would not have been restricted to the religious cultivation of the *Jewish* child.

Assuming, then, the supremacy of Jewish life as a pedagogic agency in the development of religious character to be an axiomatic truth, it behooves us to give careful consideration to the communal and social phases of it in so far as they are determinants in religious education.

It appears to me that in modern Jewish pedagogy insufficient emphasis has been placed on the didactic value of communal life. We have accentuated the influences of the home, the church and the school, but we have, in a sense, ignored the importance of communal life as a factor in religious education.

Religious enthusiasm is born of the social group, is nurtured by it and is, in turn, made to function in it. The group and not the individual or the institution, be it home, church or school, is the fountain-head of religious inspiration. Religious ideals are the psychic reactions to the spiritual experiences of the group and morality is the rhythmic echo of group life.

The home, the church and the school may be regarded as so many penstocks adown which the mighty waters of religious sentiment born of group life plunge to turn the wheels of personal emotion and to generate spiritual power in the individual, but the religious sentiment itself belongs to the vast and mysterious ocean of social experience. The home, the church and the school draw their vital force from that mystic entity, all-inclusive and transcendent, which we call the community. No one of these institutions completely exhausts the spiritual con-

tents of communal life. Nor do the three of them combined. The community is greater than the sum of its parts. The Jewish community is something more than the Jewish synagog. The *Beth ha-keneseth* is not a synonym for *Keneseth Yisrael.*

Communal and social life is a great factor in religious education. Ethics has been defined as a science of relations. The infinite possibilities for establishing relations which the community affords make it a supreme ethical agency and consequently also a religious agency; for it is through ethical conduct that religious emotions are created. The pedagogic principle of learning by doing holds good in religious education as well. The highest spiritual emotions are called into being by the highest ethical practices, habitual though these may be. The relation of ethics to religion is a causal one. The act is the "open sesame" to vast treasure-coves of spiritual emotions. It may be habitual or unconscious yet its usefulness as an emotional stimulus is not lost. "It is this primitive stratum of habits," remarks Mr. Hall, "which principally determines our deepest beliefs to which men revert in mature years from youthful vagaries." This primitive stratum of habits is what the social group supplies. That the Jewish social group possesses such a stratum but of a characteristic formation has been conceded at the outset. It remains, therefore, for the Jewish community to cast the soul of the child into this mold of habits in order to enable the child on maturity to function beneficially in its life.

During the pre-adolescent stages of the child's life this work is best performed by the home, the school and, in a sense, by the church. The needs of the child are then personal, self-centered and material. The body and the senses are in urgent need of development and the home and the school can best answer this need. The community plays its chief role in that period of social awakening in the child which we call adolescence.

It has been truly said that during adolescence the life of the mere individual ceases and the life of the race begins. Adolescence marks the birth of altruistic sentiments and spiritual

cravings in the youth. Adolescence witnesses not only a "physiological second-birth," but a spiritual re-birth as well. The selfish instincts which are normal to the pre-adolescent child are shed and the soul of the child becomes swathed in social ideals as in an element. Adolescence is the "gang-age", the age of loyalties and devotions, of longings and aspirations, of love and of self-sacrifices. The community can seize upon these group-instincts which have now come to light in the child's life and direct them into socially sympathetic channels. It can utilize these driving passions of youth as pedagogic material.

It is at this age in the life of the Jewish child that the Jewish community must step in. If the Jewish community possesses certain social traditions which are uniquely its own and, it is agreed, that it does possess them, this is the time when they must be transmitted to the rising generation. This is the time when loyalty to the Jewish community—and group loyalty, be it remembered, is a pre-requisite of religion—when devotion to its ideals and love for its traditions can be inculcated; for the instincts of loyalty, devotion and love are already in the child, and require but proper direction. This is the time when that intensely real though intangible something which we call the Jewish spirit or the historic Jewish consciousness can be brought to play in the child's life, when the interests, the enthusiasms, the needs and the aspirations of our people can be made the mystic threads which give distinction to the soul texture of the child. In a word, this is the time when the *religious Jew* can be realized.

Jewish community life must, for that reason, be preserved and energized. On its native soil in Palestine, Jewish life and the Jewish community spirit, with but few temporal exceptions, was never in real danger of extinction. Geographic isolation, national interests and aspirations, historical associations, a common tongue and a common fortune, destiny and purpose safeguarded the integrity of Jewish life. In the diaspora physical barriers, ghetto-walls and civil disabilities helped to preserve the identity of Jewish life. But with the dawn of the new day of social and political equality Jewish communal life suffered ex-

ceedingly and the process of denuding it of all contents and significance has continued with celerity to our own day. The external physical agencies which for centuries encompassed and protected the Jewish communal life have been destroyed. It remains for us now to intensify the inner spiritual agencies if we wish it to be preserved. Out of the infinite spiritual resources of our people, out of its dreams and its visions, out of its faith and its fancy, out of its art and its literature, out of its prayers and its songs, out of its law and its lore we must build a mighty fortress around the spirit of our people, a fortress which will withstand the onslaughts of time.

To this end it behooves us whose chief task and interest is the preservation and the perpetuation of this spirit not to remain religious aristocrats and theologic Know-Nothings looking with disfavor upon all movements in Jewish life which do not directly and immediately emanate from the temple or synagog. We must realize that there are certain cultural movements among our people which, while they touch, like a tangent, the circumference of the synagog at some one point, do nevertheless possess a vision and an extension of their own. Blind, indeed, is he who in a spirit of theologic intolerance would suppress these evidences of the inner strivings and agitations of the soul of our people. It is not the logical soundness of these new tendencies and movements which should recommend them. Rather is it their functional value as spiritual and emotional dynamics that render them of value to us. These movements, be they Nationalism, Political or Cultural Zionism, the renaissance of Hebrew or Yiddish literature, the aesthetic revival which is seeking expression in a new Jewish art, these movements and others, I say, are valuable in so far as they intensify Jewish communal life, charge it with new energy and thrill it with new purposes. They should be welcomed as so many more dikes against the onrushing tides of assimilation. All these movements and tendencies, all these loyalties and aspirations can remain discordant notes in our life or they can with sympathy and tolerance be welded into a great spiritual symphony.

For the life of the Jewish child to be dominated by a char-

acteristically Jewish *motif,* for our unique way of envisaging the world to become part of the spiritual make-up of the child, it is of prime importance to vitalize our communal life, to stir its germinant forces and to focus them all upon the religious development of the child.

There are already in existence in many of our communities social agencies which, while they receive their inspiration from the synagog, are yet distinct from it. The Community Home can become of tremendous influence in the life of the Jewish boy and girl. It can serve as a clearing-house for Jewish religious sentiment and it is with real satisfaction that we note its growing popularity.

Clubs and organizations of Jewish boys and girls are also salutary agencies for the cultural solidarity of our people. They make for Jewish character and manhood by stimulating Jewish interest and loyalty. For the sake of enhancing the utility and influence of these children organizations, we would suggest the federation of all local clubs of uniform purpose and program into national organizations after the fashion of the many non-Jewish national children organizations such as the "Captains of Ten," the "Bands of Mercy," the "Coming Men of America" and the "Princely Knights of Character Castle." The benefits to be derived from such national Jewish organizations are many. In the first place, they make the individual child conscious of his affiliation with a great Jewish community and of an allegiance which he owes to a whole people. They furthermore exert the splendid group influences upon him. Above all, they fascinate and attract the youth. This attractiveness can be still more heightened by endowing these national organizations with the characteristics of fraternities, with symbols and ceremonies, regalia and paraphernalia, initiatory rites and pledges,—things which appeal so strongly to the imagination of the adolescent youth.

A weekly paper for Jewish children modelled after the very popular national school paper, *Current Events,* is, in my opinion, a great desideratum. It would help to inform the child concerning events and happenings of the Jewish world everywhere.

It would stimulate his interest in the contemporaneous life of his people and would, in general, strengthen his bond of spiritual union with universal Israel.

This is a consummation devoutly to be prayed for. It is pathetic, almost tragic, to note how little the modern Jew, born and raised in a small, or even in a large city, trained in our religious schools and instructed in our Temples, is really cognizant of the problems and perplexities of the great masses of his people!

A careful survey of the field will reveal many other agencies which can be made to contribute to the cause of a vigorous and effective Jewish communal life. It was not my purpose, nor is it within my power to discover and define them all. I am but endeavoring to emphasize the importance of the Jewish community as a factor in Jewish religious education. It is the principle that I have attempted to stress; as for its implications and the methods to be employed in its application the suggestion of Hillel, *zil gᵉmor,* is in point.

HOW THE PULPIT AND RABBINICAL ADMINISTRATION MAY HELP

RABBI MARCUS SALZMAN

What the pulpit and rabbinical administration might do to awaken and sustain the child's understanding and practice of religion may be seen from a short study of the three aspects of the question:

1. The *Milieu,* the present valuation of religion.
2. The nature of the child.
3. The resources of the pulpit.

As to the conditions under which we labor, recent years have brought a marked change in the estimate made of religion as a factor of life. The snap judgment of the so-called scientific mind of the latter half of the nineteenth century relegating it to the Age of Faith has been forced to make way for the

growing conviction of the anthropologist and his fellow students that, as Sabatier expresses it, "man is incurably religious." The thesis of Gabriel Tarde's exhaustive discussion of religion, to which he devotes a large section of *"The Laws of Imitation,"* is that religion cannot be sidetracked, no matter how much we advance in scientific investigation and culture.

Besides there is a new interest in the practice of religion. The "new conscience" is rapidly rising to power as a result of the prevailing study of the body social. There is an insistent demand for genuine religion.

The problem before us is not peculiar to religion. To have children feel personally concerned about the fundamental institutions of society seems to be the despair of home and school and state alike. We open a book on civics and find the bitter complaint that so few men and women show an active sense of responsibility to the community and to the state.

Our schools are generally condemned for their failure to fill the mind of the boys and girls with the idea of personal responsibility. Religion, then, does not stand alone in grappling with this question.

What of the nature of the child? We have every reason to believe that the child is naturally religious. It is admittedly characteristic of him to seek the causes of the things he sees, and this quality is basic in the development of religion. Furthermore, he has faith to an unlimited degree; his powers of affection and goodwill are likewise manifestations of religious endowment. So we have to deal with plastic material. The child comes to us, not in a spirit of antagonism, but in a receptive mood. The soil is fertile for the seed we wish to sow.

With what resources does the pulpit face this problem? Let us in the first place consider what means the rabbi has in the synagog to lead the child to earnest attachment to religion. He has the power of the spoken word. How shall he use it? The desire to speak within reach of the child's mind frequently leads to an excessive and fruitless "talking down" to the child. Similarly, the very general introduction of children's services has given but little promise of finding a solution through them.

Recently a bishop of the Methodist Church cautioned a body of seminary students in these words: "If you have a 'sermonette,' you will soon have a 'servicette,' and eventually a 'churchette.'" We might find much to corroborate his words. Children resent being talked down to. I do not wish to condemn children's services under any and all conditions; they have their place; but they certainly must not be used as a substitute for the services that the fathers and mothers and older brothers and sisters should attend. A man may be ever so gifted in his ability to impress the mind of the child, yet he will fall short of the success at which he aims as long as the children are just sent to the house of worship or, as a part of school discipline, are compelled to attend services. We know that the best results can be had only when the elders take the time to come with their children to the house of worship.

The complaint is often made that our services are too long. To my mind that criticism should be heeded. We might very well sit in judgment over the formal half-hour sermon of the weekly service.

Why should so many of us feel that we cannot do justice to our message in less time? If we wish to abide by our arbitrary time limit, it will be better to choose the lower. The rabbi also has the equipment of the set prayers. Are they a help or a hindrance in developing religion in the child? The objection is raised that their frequent repetition detracts from their impressiveness. If anyone were to say we are tired of hearing Lincoln's Gettysburg address, we would surely not approve of the opinion. Would we yield to a child that objected to frequent singing of the national hymn? Those who ardently cherish the principles expressed in the *Shema, Olenu* and other time-honored prayers, and who repeat them, not in the spirit of sanctimonious conformity to custom, but with the intelligence of those who know their power in the past and their value in meeting the moral and spiritual needs of the present, will not grow weary of them and will thereby easily guide and influence the children.

Finally, beyond the synagog, the rabbi may be of telling

service in personal contact with the people of his community. We all have our disheartening experiences in which our individual appeal does not meet with ready response. But shall we, therefore, be indifferent to this side of our activity? Is not something of this sort necessary to win those who stand aloof, to make each of them feel that he is needed in the worship and in the life of the community? In the smaller community this problem is easily solved. In the larger cities there is a marked determination to overcome the difficulties that have hitherto seemed insurmountable; a determination born of the conviction that personal acquaintance and direct appeal are indispensable.

APPLICATION OF PUBLIC SCHOOL METHODS IN THE ORGANIZATION AND MANAGEMENT OF THE RELIGIOUS SCHOOL

Benjamin Veit, Supt. Public Schools, Brooklyn, N. Y.

From the title of this paper it is assumed that methods in vogue in the public schools are perfect and are, therefore, worthy of imitation. Judging by the constant criticisms of secular schools by experts who are, in large degree, men connected with various departments of education in universities, and who are engaged in the training of teachers and supervisors and, therefore, study education from the academic standpoint, we are prone to consider that our first premise is open to argument.

Yet it will be admitted that the methods employed in well organized school systems are so superior to the amateurish conditions existing in "Sabbath" schools that we may proceed with the discussion without fear of challenge.

The conduct of a good school depends upon a knowledge of the underlying principles which govern class and school management. To enunciate a few of these in this paper will suffice.

We require first of all proper physical conditions which will avoid discomfort to children, and will create the attitude necessary for successful work. Seats and desks must be adjusted in such a way that children may have their feet on the floor, and suffer no bodily inconvenience. Each section taught should have privacy and not be subject to interruptions and to the sounds made by other children and so forth. There should be attention to proper lighting and ventilation. It is just as important to look out for these things in a religious school as in a secular one.

Having provided for the physical side, it is the duty of the person organizing the school to grade the children properly. Here is the chief difficulty for, in most cases, the

authorities in a haphazard manner classify pupils according to chronological age and not as they should according to physiological and mental development.

It is assumed that the rabbi in charge of the school will clearly define just what is to be taught in the several divisions of his school and that he will make a proper assignment of teachers, placing those who handle younger ones well where they do the most good and giving the more experienced teachers charge of the older groups.

An adequate system of dismissals and entrances should be inaugurated. Assembly exercises, at which the formal side, such as orderly sitting and standing are insisted on, will create the impression that as much respect is due the religious school as is given the secular.

Records of attendance of both teachers and pupils aid the progress of the school and act as a spur to the ambitious and a deterrent to the indifferent. I do not believe in the detailed records of class work and of individuals such as are kept in the secular school. It will suffice if each teacher will keep an account of the attendance, punctuality, deportment and effort of her children.

The head of the school should preserve an alphabetical list of his pupils with their ages, grades in the secular schools, addresses and parents' names. The register and attendance of each class should be collated each session so that at a glance he may know the condition of his school.

Record cards similar to those used in Day Schools are in vogue today. I do not approve of these for many reasons, chief among which is the one that neither the children nor the parents attach any importance to them, and they measure results of progress of memory facts rather than religious development which is the chief aim of our work.

Assembly Exercises

In the secular school, the conduct of the assembly exercises is one of the points on which a good school is judged. The singing of the children, their contribution in

the form of recitation and dramatization give an atmosphere which stamps the school as good or poor. These exercises can and should be made the principal part of the religious school program and should be conducted with decorum. I am conscious of gross lapses in the Jewish religious school in this factor of our work and frequently wonder why we are so far behind our Gentile friends in inculcating a spirit of reverence for the buildings in which we pray.

Recently I have spoken in orthodox houses of worship and have observed signs, usually in Hebrew, advertising the sale of seats or, perhaps, the services of a Hebrew teacher, and so forth, displayed on the walls. May not the revenue notion of religious institutions have become confused with the idea of reverence and have pushed the latter into the background? I plead for the necessity of making the young regard the synagog as a holy place and not an ordinary meeting house.

Program Making

Proper school management requires the construction of class orders of exercises. The principles which bear upon the matter of fatigue are the ones that govern, and every amateur educator now knows that a period of instruction which lasts beyond the fatigue point is a waste. In my judgment this matter of program in class work is the most important item of all. As at present organized most religious schools are in session from 2 to 3 hours. Taking out one-half hour for assembly, how should the rest of the time be divided? Where there is no instruction in Hebrew, and I am informed that in most reform congregations there is none, there will be from 1½ to 2 hours of actual class room teaching. Of what shall it consist?

Some answer thus:

1. History;
2. Ethical and religious lessons, including Holidays;
3. Divisions of the Bible, learning of scriptural texts, etc.

Unfortunately there is so much sameness to such a di-

vision that there is not sufficient diversion for the child mind, and before the third period arrives few teachers are able to sustain the interest of the class. Perhaps by the introduction of physical training two minute drills, accompanied by opening of windows and so forth, this program most clearly approaches the ideal one. It may be wise to consider the shortening of the religious school session, so that one hour of actual class room instruction is the limit. Here I shall be opposed by those who look upon the school's work from the point of view that it shall produce scholars, and that examinations must be held and passed; but if you agree with me that the purpose of the religious school is to arouse in children a desire to become acquainted with the customs of their ancestors, and to feel that it is necessary to be attached to an institution which keeps some of these alive, you will admit that as soon as you make the religious school a place where lessons are to be learned, a place of tasks, you will destroy interest and prevent just what you started out to obtain.

I do not mean that there shall be no visible results of the teacher's work, but it is a mistake to talk of tests and to make promotion from class to class depend on ability to pass examinations.

Methods

Let us next consider the teacher and the teaching process. I believe it is undebatable that the man or woman in the schools who is supplied with a large supply of common sense and social tact is by far a better teacher than he or she who comes to us with a strong normal school training and is lacking in the qualities first mentioned. A knowledge of children, of child life and of how children develop and acquire knowledge must be a part of the teacher's equipment. This should not be construed to mean that each should be a special student of psychology, but she is surely more at ease in her work who knows the why and wherefore of each act. Given

teachers who have the art and the habit of asking themselves, "Why is this lesson uninteresting?" and "Why do the children act so restlessly?" and we shall soon have wonderful results in teaching. I am one of those who thoroughly agree with many recent arguments which set forth the fact that for more than ten years teachers have been method mad. There has been a slavish following of certain formal steps given to the profession by the followers of Herbart, and the result of this abnormal attention to method has been a loss in efficiency. It has produced over accentuation of the means of imparting knowledge and sacrificed the end. In brief what is more necessary in good teaching than mere method is knowledge of subject matter by the teacher. The teacher whose knowledge is confined and limited to what is contained in the textbook used by her class cannot bring to her work that which will brighten up and vitalize the same.

The religious school teacher more than any other must be equipped in subject matter. If she reads a story instead of telling it, she has lessened its effectiveness; if she must look into a book, when she questions her class, she fails to arouse the attitude which should result. The best judges of good teaching are the children themselves. The teacher's enthusiasm begets theirs. From all of which we maintain that the school organizer and head must, in selecting his teachers, see that they have social tact, common sense, a knowledge of the subject matter taught in religious schools and an enthusiasm for the work.

Knowledge of the subject matter can be acquired by teachers from their rabbi who can, perhaps, teach them or outline courses of reading for them. When teachers are supplied with definite material which they are to use in their instruction, even the weakest of them can be made to succeed. Let the rabbi furnish a list of short stories for the ethical or religious period of the program to each teacher. Let him give a model lesson to show how he would impart a knowledge of holidays and so forth. Let him be sure to

conduct the teacher's meetings so that the help to be obtained from them shall be real and let there be kept out discussion of academic questions on teaching.

The religious school teacher in search of help as to the method of imparting the subjects she has to present will find much in the bibliography of pedagogy which treats of the teaching of history. She is referred to the chapter found in the book entitled Charter's *Teaching of the Common Branches* and to Kendall & Mirick's Chapter on History in *How to Teach the Fundamental Subjects.*

Celebration of Special Days and Birthdays of National Heroes are analogous, one, to our holy days and the other, to biblical characters of whom we wish the children to know. Use of these will awaken and nourish imagination and an interest in other times, places and people.

It is more important to create an *interest* in biblical history than to cram pupils full of memory facts. A great variety of devices must be employed. Many children are aroused by dramatization, some by debate; and still others by current events so connected with the past as to vitalize what the teacher wishes to impart.

In short, a careful preparation and planning of each session's work are essential to successful classwork. All this requires intelligence and thought on the part of the teacher. Hence in her selection one must use care and discretion.

What the religious school needs for its teachers is more concrete material for presentation, more ways and means of creating interest. Let teachers be directed to remember that there is a difference between religious education and religious knowledge. We are after education—a development of the processes which create character.

SYNAGOG AND RELIGIOUS SCHOOL ARCHITECTURE

Albert S. Gottlieb

At the very outset I must ask your kind indulgence, firstly for a layman entirely unaccustomed to speak or even read in public, especially before a body of men to whom public speaking is second nature, and secondly in the event of repeating details with which you may already be quite familiar.

On the other hand, I wish to express before going further my very sincere appreciation of the privilege you have accorded me in allowing me to address you. To show my gratitude I have tried to bring you a message that I hope may prove of some assistance in your noble work of cultivating, not only in the Jewish child, but in the Jewish adult as well, a religious spirit and an appreciation of the glorious heritage we hold from those God-inspired men who founded our religion.

My message to you is of a dual nature in that it must deal with the practical and also with the aesthetic. Every building should combine these two qualities. Even such a utilitarian structure as a factory, in which the practical is of primary importance, can be so designed that it will possess the quality of beauty, if only in its proportions or mass, or in the grouping of its windows. At the extreme opposite end of the various types of modern structures stands the religious building, whether religious school or synagog; and here the practical and the aesthetic run such a close race that it becomes difficult to decide which quality should be considered first in importance. In no other type of building would I, for a moment, hesitate to place practical considerations first; but the more I study the problem of the religious school building, the more I am convinced that there is such a thing as making it too coldly practical, and with a corresponding loss of the very quality that is most desirable for the effect it will create in the mind of the child. In making this statement I have in mind the religious school in vogue for some forty years, and built on what

is known as the Akron plan, in which a number of small, irregularly shaped and usually poorly lighted and poorly ventilated class rooms are grouped in circular form around a large Assembly Room, but divided from it and from each other by movable partitions or curtains so that all may be thrown into one for the general exercises. You are probably familiar with this type, but will find such a plan among those here presented. Before this plan was invented the suggestion was made that an ideal arrangement of rooms should "provide for togetherness and separateness," so that the class rooms and the assembly room could be thrown together or separated in a moment. But this resulted in a sort of compromise plan, as unsatisfactory as all compromises, in which to my mind there was neither complete togetherness nor complete separateness. Many may call it a practical plan, but it is really a sort of trick plan and such arrangements are not in keeping with the teachings of a religious school. Moreover, whether the pupil takes note of it or not, the effect of study in rooms no two sides of which are parallel (as is the case in the original Akron plan) can only be mentally disturbing to say the least. Further developments of the basic idea of this plan led to various combinations in some of which the assembly room of the Sunday School could be opened into the main auditorium of the church, thus combining the two, but most of these plans look as though they were designed by engineers rather than by architects, and the aesthetic side of the problem has been entirely swamped in the struggle to get in everything at once and to operate the whole combination by the pressing of a button to move the dividing partitions up, down or sideways. The whole idea is lacking in dignity and suggests the theatrical. To use a somewhat homely illustration, it reminds one of those *multum in parvo* tool sets that you may have seen in which many little tools have a common handle and are contained in that handle. At first glance this seems eminently practical and convenient, but even with one of these combinations at hand the probabilities are that when you wish to drive a real nail you will go forth and borrow or buy a real hammer with its own handle. It is diffi-

cult to convince the layman that one can be too practical just as one may be too aesthetic; but I repeat that in a religious building, above all others, the aesthetic or the spiritual quality is of very great value.

Fortunately the Akron plan and its offspring are being hard pushed today and there is coming a sane return to first principles and an appreciation of the fact that a good class room should be an independent room, well lighted, ventilated and heated, with parallel and plastered walls and opening on a public corridor or hallway; also, that the assembly room should have a similar treatment, so that each of these units will meet the demands made upon it in a satisfactory manner, with no infringement of the functions of one upon those of the other. With these two fundamental units, the class room and the assembly room, as a basis, numberless combinations are possible and the resulting plan must depend entirely on the special conditions in each case, so that no general type covering all cases can be given. It is at this point that your architect must exercise his ingenuity to give you a working arrangement of rooms that will best suit your needs; and it is of the greatest importance that you inform him beforehand of the exact manner in which your Sunday School is conducted, giving him all the details possible; for example, whether your general exercises are held at the beginning, the middle or the end of the session, as this will probably have a bearing on the relative location of class rooms and of coat rooms. Other details of operation will affect the disposition of other rooms, but the architect should be told of these in time so that he may plan intelligently. It would be wise to have at least one member on the building committee who is entirely familiar with the requirements of the religious school so that none of these may be overlooked. To the assembly room and the required number of class rooms may be added, according to the needs or the means of your congregation, a library, a teacher's room, an exhibition room, possibly also a ladies' meeting room and a kitchen. Or your building may, with the addition of club rooms, gymnasium,

swimming tank, locker rooms, bowling alleys, and so forth, develop into a community house.

When the religious school can be housed in a building either separated from or forming the rear portion of the synagog the problem is comparatively simple, for we then approach the ideal condition. To illustrate such a case, I have presented the plans of the new Temple B'nai Jeshurun of Newark, in which the main features of the school building are the assembly room, seating 380 on the ground floor; and on the second and third floors the twelve class rooms accommodating thirty pupils each.

No religious school should ever be located in a basement. It is bad practice from every viewpoint, and I hope the day may soon come when no building committee will consent to such an arrangement. Of course it will be said that funds are not always sufficient to procure the ideal, but even in such a case the class rooms at least should be above ground even if the assembly room must be below. Such an example is here shown in a plan offered in a report of the Canadian Commission on Religious Education and provides for the care of about one hundred pupils. The space below the main auditorium of the church is used for the assembly room, but the class rooms are in two stories entirely above ground at the rear. This is not a bad plan at all, yet I feel that in such a case as this it would be of greater benefit to the pupils in every respect if they were taken into the main auditorium for the general exercises. Still another plan of the Canadian Commission you will see here, but making provision for from two hundred to five hundred pupils and having some of the features of a community house; in that the space under the main auditorium is used for a swimming tank, with locker rooms and dressing rooms for boys and girls, and a bowling alley. At the rear of the basement is a large gymnasium which is also used as an assembly room, partly below grade and having two stories of class rooms above.

As a final illustration I have had a reproduction made of a plan that shows many interesting features in the portion devoted to the religious school. It has been called the "Cedar Rapids plan," and while it was designed for a Christian house

of worship it shows an arrangement of rooms that could be equally well adapted to one of the Jewish faith. I would not wish, however, under any circumstances, to see the circular form of auditorium used for a synagog; but this portion of the building could equally well be made rectangular without in any way affecting the arrangement of rooms at the rear of the building. Although an assembly room with stage is here provided for in the basement, it is intended more for entertainments; whereas the general exercises of the religious school are held in the main auditorium above.

The religious school building, whether it be connected with the synagog or separate, should be constructed along the lines of the most modern public school buildings in which great progress has been made in recent years. Fireproofness of materials with standpipe and hose connection, fire alarm bells, fire escapes and numerous exits, with an occasional fire drill, are all of great importance. Light and good air are primary requisites, and it is most desirable to have the rooms mechanically ventilated, especially during the winter months when windows must remain closed. The health, comfort and safety of the children is just as important during these few hours on Sunday morning as it is during their attendance at public school on week days.

The assembly room will naturally have a platform or stage at one end, and it is desirable to have also at each side of the stage a small dressing room or retiring room. At the opposite end of the room provision might be made for an attachment to the electric wiring system of a motion picture machine. Seats in this room should be movable so that it may also be used for dancing or dining. If a kitchen is installed it should be placed convenient to the assembly room for efficient and quick service when that room is used as a banquet hall, and ample dumb-waiter service should be provided if the kitchen is not on the same floor with the assembly room.

In regard to minor accessories, such as class room furniture, blackboards, coat racks, etc., I will only say in passing that a reference to the manufacturers' catalogs will assist in the selec-

tion of the required equipment; also that the installation of a vacuum cleaner will be found a desirable convenience.

During the summer months when the religious school is not in session and when attendance at the regular Friday and Saturday services is likely to be small, it may be found advisable to hold these services in the assembly room, in which case a temporary ark may be placed at the back of the platform or a small ark could be built into the rear wall of the stage and concealed when not in use.

And this leads me to the discussion of the decorative treatment of the assembly room, in fact, of all the rooms of the religious school building and with it the consideration of the aesthetic side of the problem, which should have at least equal weight with the practical in this type of building. Altogether too little attention is given to the treatment of the interior of these buildings, and but little attempt seems to be made, especially in the more modern religious school buildings, to give them the proper atmosphere. The problem here is quite different from that of designing a public school, for we are now considering a religious school in which are to be taught subjects of a different character from geography or mathematics. We all know how impressionable the child is and if its surroundings in the religious school reflect something more of the spirit with which you seek to inspire it by your teachings it cannot but aid you in your task. It has even occurred to me that this result would be greatly furthered if the children were taken for the general exercises into the synagog auditorium where the solemnity of their surroundings would make even a deeper impression on them than the average assembly room which they know is often put to various secular uses such as card parties or dances, and the nondescript character of which is not likely to make the least impression on their minds. It seems to me that this idea of making the religious school express equally with the synagog a religious spirit is too often entirely overlooked. To translate this spirit in terms of building materials and furnishings should be the aim of the architect, and it will make great demand not only on

his skill as an artist, but it will, above all, call for a keen appreciation of the requirements and a deep sympathy with the object to be achieved.

The interior of the religious school in decorative treatment or, perhaps, it would generally be more accurate to say, in the lack of it, should not resemble that of the public school. It is first, last and always a religious school, and it should instantly express itself in that sense to anyone who enters it. Careful study should be given to color tones of walls, and to the selection of furniture of the proper character as well as to the pictures to be hung upon the walls. The ensemble should be dignified and serious, and entirely in harmony with the atmosphere of the synagog itself, of which it forms so important a part.

And now, at the risk of appearing to step outside the natural boundary of the subject of this paper, I simply cannot resist the desire to say a few words before closing on the question of synagog architecture in this country. After all, if you will stretch a point and consider the synagog the religious school in which you teach your lessons to the adults of your congregation, my digression may be more readily pardoned. The subject is very close to my heart and I wish to bring it forth for your future consideration with all the earnestness at my command.

There is today a woeful lack of harmony in the style of Jewish houses of worship, whether synagog or temple, in the United States, and it is truly deplorable that it should be so. We have a religion that embodies all those qualities which, if adequately translated into terms of architecture, would eventually and inevitably result in monuments of the greatest dignity and inspirational force. Yet what do we find? Synagogs in the Moorish style, in Egyptian, in the pagan classic and even in the style of Louis XVI! I confess that in all my study of the subject I have been unable to discover any reason why the architecture of the period of this monarch, however celebrated, should be adopted for a Jewish synagog. Fortunately the Moorish and the Egyptian have but little vogue today, but the

reproduction of the Roman or Greek classic temples still continues. The prototypes of these buildings were devoted to the worship of pagan deities. What have we in common with them? Moreover, this is the style now extensively used throughout the country for Christian Science Churches.

No one man alone has ever created a style of architecture, but all styles are a matter of evolution. I wish only to urge that we cease the adoption of inappropriate styles that have nothing in common with our religion, nor ever did have, and make at least a beginning in another and more rational direction, so that in time our religious edifices may properly express something of the true character of our religion, and so that a stranger visiting your city may recognize at once the Jewish house of worship and not mistake it for a Christian Science Church, a bank building, or anything but what it is.

I would wish to see placed well in evidence on the exterior of our synagogs the tablets of the law, on which our religion is based, just as the Christians place on the highest pinnacles of their churches the cross of Christ which is to them the symbol of their faith. On the interior I would strongly condemn the present tendency to substitute theater or opera chairs either in straight rows or, still worse, in curved ones, for the far more dignified straight pew and in straight rows. To my mind the interior of a synagog is a holy place and should contain no furnishings suggestive of the theater. We go to it for worship or contemplation, not to be entertained. I am familiar with all the arguments put forth on behalf of the opera chair, but I feel that not one of them should be listened to for a moment. One other interior arrangement that I should wish to see discontinued as being totally wrong is the placing of the choir on top of the Ark. The Ark is the Holy of Holies and should be the focal point of every synagog or temple. To allow your singers to walk over it or behind it impresses me as little less than sacrilege. It is one of those arrangements that I would consider entirely too practical. If we wish to maintain in our synagogs and our temples a truly devotional

atmosphere and such a one as to inspire piety and reverence in our people, it can never be achieved by such means as these.

I have seen in the public prints but a single reference to this subject written editorially only last year by the late Dr. Joseph Jacobs in which he said, in part, that in every city where Jews are located "there will be a building to which the inhabitants can point and say, 'That is the Jewish synagog,' or temple, as the case may be. If these buildings are dignified and unostentatious, free from excessive ornament, and yet distinctive and characteristic, the general reputation of Jews will be so much the gainer. Just as men judge other men on first introduction by their apparel, so they judge religious communities by their place of meeting. Both the Roman Catholic hierarchy and the Episcopalian Church are aware of this tendency in man's mind; and it is not for nothing that the cathedrals dedicated to St. Patrick and St. John in the city of New York are among the most prominent architectural erections within its limits." Furthermore, he suggests that both rabbis and wardens or trustees should make a study of the simple elements of architectural beauty in order to check the vagaries of the architect should any such appear in his plans.

If, however, our synagogs and temples are designed in the true spirit of our religion we shall then produce houses of God in which prayer will be "unconsciously induced" through an art that appeals to the fixed ideals of beauty in the minds of humanity, and your people will "find themselves wandering not only at the appointed hour, but at any hour into that splendid silence of the temple where they may and will find peace."

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PONTIFEX MAXIMUS

DAVID LUBIN

I have been asked to present a paper at this convention of Jewish rabbis, and I have since learned that it is quite unusual for laymen to be so honored. I, therefore, deem it my duty to thank you, and to say that I appreciate your invitation very highly.

My prompt acceptance of your invitation was given under the impression that I would readily be able to put to paper what I had intended to present, but when the time came for dictating I found that the path was not quite so easy; in fact, it was difficult, most difficult. How was I, a layman, to present a paper dealing with Judaism and its trend to trained specialists, to rabbis? However, I found relief in the tradition which would have no caste, no dividing line in Israel; the tradition that each unit may, if he will, speak freely and independently. Nevertheless, I would have you understand that this presentation is made with some diffidence, and beg that you will receive what has been set forth in that kindly spirit of charity and forbearance which forms so characteristic a trait in "men of the cloth."

To begin with, then, it seems to me that a careful analysis of its basic structure will show that Judaism is, *par excellence,* the religion of development.

"How is that?" queries one; "we see that the Jewish people, the only believers in Judaism, consist of three divisions, Orthodox, Reform and Zionists. These, whether separately or collectively, by no means indicate the truth

of the assertion just made. In fact Judaism, in comparison with other religions, seems to be grotesquely dwarfish and impotent. But come, please tell us what you mean by 'development'?"

"We mean," says the Jew, "that Judaism has partly developed and is destined, in the future, to still further develop a most powerful force for beneficent accomplishment, a force that shall bring about a standard of rule on earth as it is in heaven."

But seriously, what need is there for any special body of people to labor to bring about such a "standard of rule?" And if there be need for it will it not be evolved all the better by the operation of the natural laws of causation, by the laws of nature, than through any provocative prodding which Religion may exert?

Well, let us see what John Stuart Mill has to say on the subject. In his *Three Essays on Religion,* he says:

"The physical government of the world being full of the things which when done by men are deemed the greatest enormities, it cannot be religious or moral in us to guide our actions by the analogy of the course of nature.

"In sober truth, nearly all the things which men are hanged or imprisoned for doing to one another are nature's every-day performances.

"The course of nature cannot be a proper model for us to imitate. Either it is right that we should kill because nature kills, torture because nature tortures, ruin and devastate because nature does the like, or we ought not to consider at all what nature does, but what it is good to do. If there is such a thing as a *reductio ad absurdum,* this surely amounts to one.

"Nature impales men, breaks them as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones like the first Christian Martyr, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of her exhalations, and has hundreds of other hideous deaths in reserve,

such as the ingenious cruelty of a Nabis or a Domitian never surpassed."

What then should be the duty of man? And Mr. Mill replies:

"The duty of man is to co-operate with the beneficent powers, not by imitating, but by perpetually striving to amend the course of nature and bringing that part of it over which we can exercise control more nearly into conformity with a high standard of justice and goodness."

That is, it becomes the "duty" of man to ever strive "to amend the course of nature" by co-operating with the "beneficent powers", by striving, as it were, to become a super-nature-man, and thus bring himself "into conformity with a high standard of justice and goodness."

And right here let it be understood that I rigorously exclude from my meaning the miraculous, the preternatural, and the pseudo kind of supernaturalism. What I refer to is that kind of supernature which intelligent discrimination and "constant" striving "to amend the course" brings to view; a view calculated to bring us "into conformity with a high standard of justice and goodness." I refer to that super-nature kind of level which Judaism envolved by painfully slow progressive steps from miraculous and preternatural supernaturalism into the higher, into the real supernatural just as alchemy evolved into chemistry, and astrology into astronomy.

If, then, we are to give our assent to Mr. Mill's conclusion (and there seems to be no logical escape from it), we must, from the evidence in the history of Religion, also give our assent to the fact that Israel alone, among all the people of the world, has taken upon himself the task of teaching this "duty of man." In this labor Israel has, therefore, proven himself to be the nature-transcending-force, the super-man, the super-natural people, the discoverers of the real, the higher, the super-natural world. And as Israel is destined to be the prophet people, the servant of the na-

tions, does it not become incumbent upon this people to go forth and perform its service, to deliver its message?

But what need for all this when the message has already been delivered by Paul these past two thousand years? Has not Christianity continuously manifested itself as the chief factor in progress? What, pray, is there grand and good in Judaism that cannot be found in Christianity?

That Christianity has been a blessing to the world will only be denied by the biased or the ignorant, but when we assume that she has been the progressive force in civilization we must qualify. That Christianity has powerfully influenced the life of the individual is true; for she has taken away his paganism and given him instead the ethics of Israel. But what has she done for the state? Nothing at all, for she found the nations pagan and she left them undisturbed in their paganism. The nations are pagan today and, so far as the dicta of the New Testament are concerned, they may remain pagan. Here, then, is the defect, the shortcoming of Christianity. That this is a defect, a grave and serious one, will be readily admitted by the unbiased and the intelligent.

Judaism has no such defect, for the Old Testament insists upon obedience to the Law of Righteousness, not merely by the individual, but above all things, obedience by the state, by the nation and by the nations of the world.

That such is the case will be clear to all who are able to give the matter unbiased consideration. The Old Testament, from cover to cover, teaches that the nations as well as the individuals are to be under the Law of Righteousness, whereas the New Testament only concerns itself with the individual, leaving the nations free to elect whatever action of theirs shall be righteous or unrighteous. That such was intended to be the case is clearly indicated by the story of the penny, when the dictum was laid down to "render unto Caesar the things that are Caesar's."

Here, then, is the unqualified command "render," but render what? What things, then, are Caesar's? Clearly

loyalty, money, taxes, tribute. But what if the Caesar be a usurper, a tyrant, cruel, extortionate and unjust? That makes no difference, only you, the individual, are under the law of righteousness. Caesar is Sovereign, Caesar is above the law of God as he is above the law of man. And Paul's injunction of unquestioned obedience "to the powers that be" is but commentary, subsidiary to the unqualified command above referred to.

Whether this shortcoming was forced upon the framers of the New Testament by the pagan authorities or whether it was so placed by the framers as to avoid possible conflict with the authorities I am unable to say, but that the shortcoming is there is quite evident.

It would thus seem that Christianity, in so far as the ethical conduct of the individual is concerned, is an adaptation of the Religion of Israel, but so far as the unethical conduct of the nation is concerned, is an adaptation of paganism. In short, Christianity is an adaptation of both Judaism and Paganism. She has converted and freed the former pagan by placing him under the ethical laws of Israel, but she has also placed him bound hand and foot under the heels of pagan rule.

Just what this pagan rule signifies will be made evident by the following quotations:

From *The Prince,* by Machiavelli.

"It is necessary for a prince wishing to hold his own to know how to do wrong, and to make use of it or not according to necessity."

"Those princes who have done great things have held good faith of little account, and have known how to circumvent the intellect of man by craft, and in the end have overcome those who have relied on their word."

"It is necessary to be a fox to discover the snares and a lion to terrify the wolves."

"In seizing a state, the usurper ought to examine closely into all those injuries which it is necessary for him to in-

flict, and to do them all at one stroke so as not to have to repeat them daily."

From the *Theological and Political Tractatus,* by Spinoza. (Under the head of Natural Law, the Law Under Paganism):

"The natural right of every individual thing extends as far as its power; and, accordingly, whatever any man does after the laws of his nature he does by the highest natural right, and he has as much natural right as he has power."

"No one by the law of nature is bound to please another unless he chooses, nor to hold anything to be good or evil but what he himself, according to his own temperament, pronounces to be so; and, to speak generally, nothing is forbidden by the law of nature, except what is beyond everyone's power."

"The right of the supreme authorities is limited by their powers."

"This 'contract' (treaty) remains so long unmoved as the motive for entering into it, that is, fear of hurt or hope of gain, subsists. But take away from either commonwealth this hope or fear, and it is left independent, and the link whereby the commonwealths were mutually bound breaks of itself. Therefore, every commonwealth has the right to break its contract whenever it chooses."

"If then a commonwealth complains that it has been deceived it cannot properly blame the bad faith of another contracting commonwealth, but only its own folly in having entrusted its own welfare to another party."

Next come quotations from *Germany and the Next War,* by F. Von Bernhardi.

"There never have been, and never will be, universal rights of men."

"The relations between two states must often be termed a latent war, which is provisionally being waged in peaceful rivalry. Such a position justifies the employment of hostile methods, cunning and deception, just as war itself does, since in such a case both parties are determined to employ them."

"'Love God above all things, and thy neighbor as thyself.' This law can claim no significance for the relation of one country to another, since its application to politics would lead to conflict of duties."

"In Christian countries murder is a grave crime; amongst a people where blood-vengeance is a sacred duty it can be regarded as a moral act, and its neglect as a crime. It is impossible to reconcile such different conceptions of right."

"No power exists which can judge between states, and make its judgment prevail. * * * Struggle is, therefore, a universal law of Nature."

"The right of conquest is universally acknowledged."

"Might is at once the supreme right, and the dispute as to what is right is decided by the arbitrament of war."

Is this, then, the last word in the progressive development of Man? By no means. Those great tribunes of the people, the Prophets of Israel, have spoken and spoken to Israel. They have told Israel what to do; have declared Israel's Mission.

And may we not say that the acceptable, the opportune day, the day we have so long and patiently waited for, has at last arrived?

Has not the time come for us to be up and doing, to go forth and deliver our message to mankind? And what is the message, what is our Mission?

Let me read to you the inspirational utterances on this subject by one of the learned men of Yale University, Dr. Charles Foster Kent who, in his *The Makers and Teachers of Judaism,* says:

"Jehovah is incomparably superior to the forces of nature, to the nations that hold Israel in bondage, and to the heathen gods whose images are shaped by the hand of man."

"Toward Israel, his servant, he stands in a unique relation, for he has chosen and trained his people for a great service in behalf of all the world."

"The Jewish race is called to serve suffering and needy mankind. The disappointments and afflictions through

which it is passing are but a part of the divine training for that nobler spiritual service. The servant Israel is called to be a witness to all the nations, faithfully to set forth Jehovah's teachings until his law is established in all the earth. Thus the prophet interprets Israel's past, present and future in its vital relations to the universal life of humanity, and declares that Israel is destined to be a prophet nation and to reveal Jehovah's character to all mankind."

"Their present affliction is but a part of that training which is essential before they can perform their task as Jehovah's servant; that task is tenderly to espouse the cause of those who are crushed, to open eyes that are blind, to bring captives out of their confinement and, as a faithful teacher, to inspire all mankind with love for Israel's God."

And here let me follow with quotations from his translations in blank verse of the inspired words of the prophet:

"Therefore I will make thee the light of the nations,
That thy salvation may reach to the ends of the earth."
"Thus saith Jehovah,
The Redeemer of Israel, his Holy one,
To him who is heartily despised,
To the one abhorred of the people, a servant of rulers;
Kings shall see and arise,
Princes and they shall do homage,
Because of Jehovah who is faithful,
The Holy One of Israel who hath chosen thee."

"Thus saith Jehovah,
In a time of favor I answer thee,
And in a day of deliverance I help thee,
And I make thee a pledge to the people,
To raise up the ruined land,
To reapportion the desolate heritages,
Saying to those who are bound, 'Go forth,'
To those in darkness, 'Show yourselves.'
My back I gave to smiters and my cheek to those who plucked the beard,
My face I hid not from insult and spitting,
For my Lord Jehovah is my helper; so that I am not confounded."

"I have set thee for a light of the Gentiles
That thou shouldst be for a salvation to the uttermost parts of the earth."

And now, that the opportune, the acceptable day has arrived, should we not be up and doing? Should we not deliver our message to mankind?

But just here we may expect the "practical" Jew to step forth with, Message! Mankind!—fiddlesticks! Have we not had enough of that kind of thing during the past two score centuries? Our ancestors labored in the field of ethics and brought forth an abundant harvest, sufficient to feed the world. And the world took and ate her fill. But what was the reward? Does it require any brain-racking effort to conjure forth the verities that go to make up the reply?

No, we can give it instantly; we are each of us conscious of it even as we are conscious that we are alive. Have not the lives of the Jewish people been harrowed and racked even as shocks of grain gyrating in a thresher? And whatsoever manner of humiliation can you mention that we were not fed on, even to gorging?

And there is a cause for it all; a cause as inexorably operative in this field of causation as it is in the field of gravitation. Let us see if the cause cannot be discerned. Reforms of the kind under consideration are endeavors to effect certain improvements in the *status quo*. Such endeavors will surely be opposed by those whose interests are thereby likely to be adversely affected. The greater the jeopardy, the larger the interests, the more pronounced the opposition. The publicity which all this engenders usually brings to the surface certain suggestions for modifications; modifications which, it is claimed, would be more likely to render the proposal acceptable to all concerned.

As a rule, all this gives rise to the upspringing of a new party of promulgators, of a party of opportunists. These, having pounced upon the original proposal and seized it as their own raw material, forthwith proceed to modify it by accommodations calculated to afford substantial con-

cessions. Thereat, in order to popularize the newer propaganda, these would-be reformers boldly come forward and herald themselves as the real reformers.

From that time on the fight becomes intensified in vigor and in bitterness, and mainly so between the would-be reformers and the real reformers, ending as a rule, in the triumph of the former and in the defeat and humiliation of the latter.

And in no other sphere of human activity is all this more manifest than in the sphere of development in religion. And in all the history of this development can there be shown an instance of prolonged, calamitous, and greater far-reaching suffering than that endured through this means by the Jewish people? What folly, what madness, then, would it not be were we to permit ourselves to be lured anew into the miasmic mirage of world reforming?

But is this view-point, then, the final one which the logic of the case permits?

It may be a final view-point so far as all the other peoples of the world are concerned, but in the case of Israel it is different. Israel is in the world not for his own sake, but for the sake of his mission. Every Jew admits that; it is attested throughout Scripture; it is manifest by his designation "Israel," which, as we know, means "Fighter for God, Champion for God." It was that idea uppermost in their minds that nerved our heroic ancestors in the passive resistance forced upon them during the middle ages. With faces set like flint they lived on amid death-defying terrors in the confident hope that in the freer days to come their children, we modern Jews, would take up the fight worthily.

Should we, then, for the sake of quiet, "strike colors" and silently slink away? Shall we thus find peace and rest and quiet? By no means; for if we will not fight the world by service, the world will presently have cause to fight us!

Please observe: During the past fifty years Judaism

has been undergoing a process of disintegration. The most notable feature in this process is the general decline in the observance of the Sabbath and this, not merely among the reform, but also among the orthodox.

The outgrowth of the collateral and concomitant influences which this decline has brought about is made manifest in the deterioration of the morals of the individual. This is evident not merely to those who have given the subject close study, but also to the casual observer. If object lessons are required to teach us what all this is likely to evolve into have we not had them?

And it would be an untruth to circumscribe the coming moral deterioration within the limits of the "East Side," or among the Russian immigrants, or among the illiterate, or among the poor. Under the conditions as they are, is it logical or sensible for us, like ostriches, to bury our heads in the sand and say, "no one will see us?"

What then? Will we remedy all this by a larger measure of eleemosynary institutions, by more synagogs, or by greater synagog attendance? You know, I know, we all know that all these are not the means to the end.

There is a "means to the end," and that is, to restore to the people their religion; by giving them back their "Religion of Israel." Do this and, at one bound, you right what is now wrong.

And let it be understood right here that by the "Religion of Israel" I do not mean the *Shukkel Yeed* kind on the one hand or the canned *shema' shikseh* kind on the other. What I mean is the Religion of Israel with the Mission of Israel as its live working force. Let that Mission be boldly proclaimed from every Jewish pulpit; proclaimed not merely as a theory, but as a practical work, and you will be doing just what the prophets intended you to do. Is there a wrong to be righted in your community, your township, your county, in your State, in the nation, in the world, take it up, have it discussed, and do all you can towards righting it. If you can suggest an improve-

ment do so. Let all regardless of creed or color, be welcome in your synagogs, and let them be Houses of Prayer and, above all, Houses of Service for all Nations. Revive the old-time custom in Israel permitting any member or even the stranger to address the assembly, and let these freely include collectivists, individualists and Zionists.

"But," say some, "what would the rich Mr. Silverglutt, the 'Parness,' or the wealthy Mr. Goldfresser, the Vice 'Parness,' say to this?" Has the synagog, then, been converted into a cook-shop that it prefers to "cater" to the Silverglutts and to the Goldfressers in preference to serving the people? Is not this "catering" the very cause that has driven the great body of Jewish men and women away from the synagog into the questionable, uncanny and dangerous dens of agitating revolutionists? Has it not driven them, is it not driving them into atheism?

Oh, were but an Isaiah or a Micah or an Elijah here to deal with this case, and we could feel sure of their righteous indignation, of their just judgment. We could be sure they would be prompt to condemn the Silverglutts and the Goldfressers to the hog-pens, where they rightfully belong.

Is, then, the Religion of Israel the private property of of a few swinish money-grabbers? Is it not the property of the Almighty, entrusted to the stewardship of Israel to be administered for the salvation of the whole world?

"But," say some, "supposing the synagog were to change, were to assume the labors outlined, would it not thereby replace the sacred by the secular?" And the answer is clear; Judaism, the Religion of Israel, knows no "secular." Does it not teach that all is sacred but sin? Have we forgotten that even in our own days, our fathers and grandfathers, our mothers and our grandmothers refused to acknowledge the existence of Nature, even as the Old Testament refuses to acknowledge it; that they held every object, every thought, every act as of God? And now let us see what Isaiah has to say on these labors.

"Can such be the fast which I choose,
A day when a man mortifies himself?
To droop one's head like a bulrush,
And to lie down in sackcloth and ashes? . . .
Is not this the fast that I choose;
To loose the fetters of injustice,
To untie the bands of violence,
To set free those who are crushed,
To tear apart every yoke?"

It may be that the time has not yet arrived for the beginning of this, the greater work, the Messianic work in the Mission of Israel; if so, we must then be prepared to continue on enforced denizens in the vile social sepulchre of the despised and the contemned among men. Nor can the load of suffering be lightened by impetuous strides toward assimilation, by overmuch argument, or through numberless apologies. Do we not all know that for every grain we may earn for the "pro" there is made for us a ton for the "con"? Have we forgotten the teaching in the Christian Sabbath School?

Do as we will, think as we may, there is but one release from the hated sepulchre, and that is through our service to Man, through our unfoldment of the Mission of Israel.

This, then, is to open up to us the door of the sepulchre, when there will ensue the great Resurrection, the great Ascension, the great Transfiguration, and Israel will arise a man, a tried and proven Man, the Prince among Men, the mighty Bridge-Builder, the PONTIFEX, even the PONTIFEX MAXIMUS. And all the children of man, in crossing that Bridge, in passing over from the darkness of Egypt to the bright light of Zion, shall greet each other with a joyful *Buona Pasqua.*

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THE PHILOSOPHY OF HENRI BERGSON AND JUDAISM

Rabbi Lee J. Levinger

I. Philosophy and Judaism

Among the philosophic systems of the present day, perhaps none contains more of charm or of interest than that of Henri Bergson, the gifted member of the French Academy of Moral and Political Sciences and descendant of a Polish Jew. His brilliancy of style and originality of thought have led to high praise from a radical empiricist like William James, who wrote of him: "I confess that I understand Bergson as yet only imperfectly, but I cannot help suspecting that the direction of his work is very promising, and that he has the hunter's instinct for the fruitful trails."[1] On the other hand, Bergson has been claimed by the idealists, the neo-vitalists and other groups of our much confused philosophic world, and claims for himself the role of another Kant, with a new criticism which is to shatter old lines of demarcation and to construct new standards of philosophic truth. The difficult problem, then, to which I shall attempt a hasty and tentative answer is to be entirely a practical one. It is, *how far can the philosophy of Bergson be accepted by a Jew and a rabbi?* This involves the whole perplexing problem of the relation of theology and philosophy, to which I cannot give even a tentative solution. I hope merely to bring it out from a personal standpoint and through the examples of some of our predecessors who attacked it.

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[1] James, *Pluralistic Universe*, p. 394.

The religionist, I take it, begins with his religion. It is primary to him; his theology is its analysis, its crystallization, but never its content. But there is much thinking in the world beside the believing Jew and his theology. He comes into contact with scientific hypotheses, with codes of law or custom, with systems of philosophy. The question at once presents itself how he can assimilate these without thereby losing his faith in the God of his fathers or, a much more subtle danger, without thereby altering his conception of that God and coming to worship a much different type of Deity. This was the problem which Philo solved in his way, Maimonides in his and the founders of the reform movement in theirs. In each case the effort was made to cling to the Jewish God and at the same time to adopt the distinctive features of a dominant philosophy; in these three cases, respectively, the philosophies of Plato, Aristotle and Kant. The process is not at all a new one, and a certain similarity of method may be observed throughout. Whatever theologian we examine, we find that his theology assumed a complete disguise by first adopting the terminology of his philosophic master. In the same distinctive manner he has proceeded with one conception after another—up to a certain point. At some point he must cease in his slavish adherence to the philosophic system, whatever system it may be. He has enriched his thinking and the store of Jewish knowledge but, as a Jew, he cannot suffer his God to be taken away. The rich personal faith of the Psalmists and the prophets survives every course of rationalistic or intellectualistic endeavor.

Therefore I shall not pursue the intensely interesting study as to the historic connection of Bergson, through Spinoza, with various Jewish philosophers of the past. For our practical purpose such a study would be idle. Historically, Judaism has been united with the most diverse and contradictory types of philosophy. We have had Jews, and good Jews, too, who were Platonists and Aristotelians, though neither to its ultimate conclusions. I am certain that this audience of thinkers contains Kantians and Hegelians, dualists and monists, idealists and realists, absolutists and pragmatists. Our theology insists on its

ideals of God and good. But it allows different interpretations of the nature of reality and the nature of knowledge, so long as they do not conflict with its essential doctrines. Present it with some new and vital truth and it is even ready to re-state or to adapt part of its own doctrines to the new philosophy. Traditional Judaism, with a conception of God as eternal and transcendent, leads logically to dualism, even though greatly modified, and to realism, at least in the empirical sense. But men of so many differing temperaments and under such diverse influences have interpreted Judaism, that it is by no means difficult to find Jews who are, up to a certain point, Hegelian monists or Kantian dualists, or to find others who hold to opposite sides of the great problem of epistemology, and range from absolute idealism almost to complete materialism. No embarrassment need confront us in examining the philosophy of Bergson in the effort to obtain some illumination from him. We need but follow the method of the great philosophers of Judaism who confronted the identical problem in their own days.

Philo of Alexandria met this problem in the form, how far can I, as a Jew, follow the teachings of Plato? His solution was for his own era alone, but his method is vastly instructive. Philo became enamored of the science and art for which Plato stood. But he could not give up his religion for them. He therefore accepted the Platonic world almost as that master depicted it, the material world, the world of ideas, and the Platonic ethics and psychology as well. But he derived all this mighty structure from God. He predicated a system of emanation by which the world of ideas was derived from the divine Source of all being, and by which the world of matter was derived from them. His Judaism may have been diluted but his Platonism was inverted. Philo was only a half-hearted Platonist because he was a thorough Jew.

Maimonides presents another of the great historic harmonizations of Judaism with a philosophy; in this case, the philosophy of Aristotle. Again, we find the Aristotelian picture of the world accepted almost in its entirety. The world which

Maimonides describes is very nearly the same world which Aristotle knew, with its ten spheres, its thought of growth toward a final cause and its basis in the union of matter and form. But Maimonides believed in *creatio ex nihilo;* he must retain both providence and immortality, even though he described both in language strange to the general thought of Judaism. Maimonides was a bad Aristotelian precisely because he was a good Jew. It is true that his God was too abstract for the personal prayer which has always been at the heart of Judaism, but that was rather his misfortune than his fault. The material with which he was working was an impediment that could not be entirely overcome. Just as with Philo, however, the heart and the culmination of his system are Jewish, and only the form of it and its scientific background are adopted directly from his philosophic master.

In like manner, the dominant figure in the philosophy of the last century is Immanuel Kant. He influenced theologians, both Christian and Jewish, who constructed a rational theology in accordance with his ideas. But again we cannot follow him to his ultimate conclusions if we are to preserve our Jewish God and our personal faith. Every thinker of the present generation must work to some extent under his influence and, for the most part, that influence depends not at all on our religion or our theology. Kant's criticism, his dualism, his categorical imperative, and all the rest of it we may accept or not, as we please, on purely philosophic grounds. If we choose to accept much or little of them, it is the same as our decision in favor of individualism or socialism, of the Darwinian or the Lamarckian theory of evolution; in any case, our conclusion may influence the form of our religion, but cannot impair its essential motives. Hermann Cohen is a Kantian; Samuel Hirsch was a Hegelian; both rank as believing Jews. We are as free in our choice of Kant or Hegel as were Philo and Maimonides in their choice of Plato and Aristotle. But we are no freer than they were. At the point where the form of a philosophy begins to conflict with our faith, we must depart from it exactly as they did. The God of Kant—a postulate of practical reason, issuing

from the need for a *summum bonum* in which happiness and virtue shall be reconciled—may be intellectually acceptable, but cannot be emotionally satisfying. The Jew longs for a personal relation with the Father of mankind, with the Guardian of Israel who does not sleep nor slumber. However Kant may impress us as philosophers, at this point we must depart from him as believers.

Now, our attitude toward the philosophy of Bergson will be the same as these three historical attitudes toward other systems of philosophy. Wherever we find a conception which enriches our thought, we are at perfect liberty to accept or reject it as we prefer. Wherever we find a conception which is directly opposed to our view of God, we must depart from the pleasant company of our philosopher at that very point. We are glad to learn from him; we cannot be his disciples.

One other remark is necessary before we take up our main inquiry. We must note that Judaism is entirely practical and rests upon an emotional basis. We believe in God, not because that seems to us, on the whole, a reasonable hypothesis, but because we feel dependence upon the Spirit of the universe, the Master of life and death; because we sense wonders in nature and history and the human soul; because we have faith in the revelation through the Jewish people; because we believe in a system of morality under divine sanction. Hence, any God-conception which is philosophical and nothing more must fail to satisfy us. The God of philosophy gives forth light; but we demand warmth as well. The God of philosophy is the First Cause, the Form-principle, the *ens realissimum*—I need not continue such a list of definitions. The God of religion is Creator, Father, Guide. Defects may ensue as a result of this fact—lack of logic, a tendency toward anthropomorphism—but we accept them. If one points out the gaps in our logic, we can point out in turn where these correspond to similar gaps in life, which no philosophy has ever succeeded in reconciling. Judaism is not theory alone; it is the reaction of the Jewish people to the whole of life, and therefore no system of philosophy can ever be wholly acceptable to it, while every system may have much

or little to teach the individual Jew. After this hasty and one-sided introduction to a subject which I hope to see developed at some time by one really fitted for the task, we are now ready for the special topic of this paper.

II. The Philosophy of Henri Bergson

A direct comparison between the metaphysical system of Bergson and that of historic Judaism is obviously impossible. Judaism is too broad, too all-inclusive, to be summed up in a hasty generalization; moreover, it includes many beliefs which are not within the sphere of metaphysics, such as revelation, retribution and the Messiah. On the other hand, Professor Bergson treats in great detail technical problems of perception and memory, as well as others which have no direct bearing on religion. Thus the two are by no means comparable. Judaism is too broad to be conveniently summarized, including too many different systems; Bergson is rather too narrow, as his work consists not of a unified system of philosophy, but rather of a series of special studies. Moreover, the basis of Bergson's system is science, especially some of the more difficult and less familiar problems of psychology. The supreme purpose of Judaism is the practical one of upright living; knowledge is only useful for this end. But the chief aim of Bergson is the purely intellectual one of comprehending the universe as it is, and he does not discuss either religion or ethics directly. On account of these various difficulties, I feel that perhaps the best way to treat my theme is to outline a few of the leading ideas which Bergson has developed and to show their implications for religion. In this way we shall have before us a general, although by no means a complete view of his philosophy, which we can then compare with the living conceptions of Judaism as they exist within us.

1. The topic which has least direct bearing on religion, although not the first in a strictly logical development, is epistemology. In this Bergson is a dualist, holding that there is a thorough-going break between intellect and intuition. The

intellect, according to Bergson, is a product of evolution, with the one function of reacting upon the material world. Intellect is a tool with which to analyze and to control matter, just as a spade is a tool with which to dig. And the chief work of the intellect is to comprehend dead matter that we may master it,—a view which is entirely pragmatic. But there is another side; in the course of evolution some creatures have developed a very different instrument for mastering the world in the form of instinct. Instinct consists of prepared reactions toward life rather than deliberate action upon dead matter. Human intuition is similar to this instinct in that it too can give a direct grasp of reality. With our intellects we subdivide the material world in order to act upon it; with our intuition we can comprehend immediately living creatures and the flow of life itself. To use Bergson's own words, "In the living mobility of things the understanding is bent on marking departures and arrivals. It is more than human to grasp what is happening in the interval. But philosophy can only be an effort to transcend the human condition."[2] The primacy of intellect is as marked in the field of action as that of intuition in the domain of knowledge. This is summed up in the quotation from Plotinus which is used as motto for the English translation of *Time and Free Will,* "If a man were to inquire of Nature the reason of her creative activity, and she were willing to give ear and answer, she would say: 'Ask me not, but understand in silence, even as I am silent and am not wont to speak.'"

The epistemology of Bergson has its advantages and disadvantages from the standpoint of philosophy. None of them, however, concern us here. As Jews and rabbis we can certainly accept this disjunction of intellect and intuition if it seems to us reasonable. In fact, it has been perhaps unduly welcomed by religionists generally, who feel that it gives the support of a great philosopher to the claims of faith, and bestows upon religion a direct knowledge of the reality behind the visible world. The intuition of Bergson is a thoroughly mystical conception but, at the same time, it agrees with common sense

[2] Bergson, *Introduction to Metaphysics.*

(that is, it is empirical) in so far as it holds that the world actually *is* as we comprehend it, or rather that we can comprehend the true reality of existence. If we accept this view of intuition, we have at once refuted materialism with its dependence on rationalism, and thus opened the way to the free acceptance of faith. The intuition of Bergson bears little resemblance to the innate ideas of earlier thinkers, but is much nearer the mystical states of the neo-Platonists and of certain religious leaders. It may thus be in harmony with Judaism or opposed to it, according to the nature of the revelation which intuition receives. As Bergson himself remarks, "Theory of knowledge and theory of life seem to us inseparable."[3]

2. Our second inquiry must then be into Bergson's ontology; we must see what sort of a world his intuition shows him. The great reality of the world to him is *change*. "Pure intuition, external or internal, is that of an undivided continuity."[4] "For a conscious being, to exist is to change, to change is to mature, to mature is to go on creating oneself endlessly."[5] Now the vital element in this continual change is time, pure duration, *durée reèlle*. Bergson accepts the Kantian definition of space. "Abstract space is nothing but the mental diagram of infinite divisibility."[6] But time he considers to be radically different. Time is the "very stuff of reality." "Time is invention or it is nothing at all."[7] Space is the intellectual tool with which we analyze matter; but time is a sphere which intuition alone can hope to penetrate. "Outside us is mutual externality without succession; within us, succession without mutual externality."[8] A profound idea this, on which Bergson's entire system is based, and one which brings us into direct contact with reality. We are sensible in ourselves of a varying but real rhythm of time in which our growth is accomplished. We

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[3] Bergson, *Creative Evolution*, p. XIII.
[4] Bergson, *Matter and Memory*, p. 239.
[5] Bergson, *Creative Evolution*, p. 7.
[6] Bergson, *Matter and Memory*, p. 245.
[7] Bergson, *Matter and Memory*, p. 280.
[8] Bergson, *Time and Free Will*, p. 227.

are not the same now that we were ten years ago, or ten minutes ago; time is part of the stuff of which we are made. "Our personality is not only something new; it is something unforeseeable. . . . It is a real creation."[9] In the material world, on the other hand, we can calculate the future by intellectual means out of a complete knowledge of the past; the cause contains the effect, and there is no true change.

"There is no one rhythm of duration,"[10] says our author. The vital impulse of the universe is ever struggling within its obstacle, matter, and compelling it to assume a more intense rhythm, that is, a higher type of life as characterized by a greater amount of movement and a higher degree of freedom. The course of evolution progressed along divergent lines like the branches of a tree. On one branch it resulted in the torpor of plants; on another, the vital impulse—the *élan vital*—created animals, capable of movement. Still striving for higher things, for more of freedom, for more of life, it molded various types of control over the environment, of which the highest in one line of ascent is instinct, such as that of the ants and the bees; in another is intellect as possessed by man. But this intellect is always bound by the purpose of its creation; it is a faculty for making and using tools, material and conceptual. To grasp life itself we must turn our backs upon intellect and strive for a direct knowledge of the creative force. As Professor Kallen phrases it, Bergson depicts a "cosmic drama whose climax is man."[11] "The title of this drama is Creative Evolution. Its great protagonists, its hero and its villain, are Pure Duration and Space, Spirit and Matter, *Élan Vital* and Inertia. The drama rises out of the inward incompatibility of these two with one another. . . . It becomes the task of the life-force to overcome the checks and hindrances of its opponent, and to convert it from an opponent into a servant." "With man consciousness breaks the chain. In man and man alone it sets

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[9] Bergson, *Creative Evolution*, p. 6.

[10] Bergson, *Matter and Memory*, p. 275.

[11] Kallen, *William James and Bergson*, p. 132.

itself free."[12] Therefore "in man the drama has a happy ending."[13]

It is true that there still remain many important points which I have not developed, and some even which M. Bergson has not brought out in clear form. But the great idea, the contribution for which he is best known, lies in this thought of creative evolution. The course of evolution is urged on by a creative impulse within the universe, to which eventually even matter owes its nature, if not its existence. This involves, however, the very obscure conception of "the ideal genesis of matter," which I make no pretense of understanding. Another statement of creative evolution is from the book of that name: "Life is a movement, materiality is the inverse movement, and each of these two movements is simple, the matter which forms a world being an undivided flux, and undivided also the life which runs through it, cutting out in it living beings all along its track."[14]

The theory of creative evolution has numerous defects to the philosopher. But it is undoubtedly a great contribution to thought. It is illuminating to think of creation, not as a fact, but as a process, still continuing in nature and in ourselves. "The impulse of life consists in a need for creation."[15] "Creation is what we feel in ourselves when we act freely."[16] It is interesting to conceive creation in terms of evolution; in the words of Jacoby, "Popular creation is creation out of nothing; Bergsonian creation is the past prolonged into the future."[17] For religionists who wish to reformulate their belief in creation in accordance with modern science, this may prove the necessary connecting link. It is even inspiring to imagine the world as Bergson does, as akin to humanity, and to prefigure an ultimate triumph over material impediments. "The animal

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[12] Bergson, *Creative Evolution*, p. 264.
[13] Kallen, *William James and Henri Bergson*, p. 138.
[14] Bergson, *Creative Evolution*, p. 299.
[15] Bergson, *Creative Evolution*, p. 251.
[16] Bergson, *Creative Evolution*, p. 248.
[17] Gunther Jacoby, *Bergson and Schopenhauer;* Monist, October, 1912.

takes its stand on the plant, man bestrides animality, and the whole of humanity, in space and in time, is one immense army, galloping beside and before and behind each of us in an overwhelming charge, able to beat down every resistance and clear the most formidable obstacles, perhaps even death."[18] Creative evolution is a conception which is essentially mystical, as is the intuition by which a knowledge of it is to be achieved. It presents a novel, suggestive, even a profound view of life, it is acceptable to Judaism—provided it be convincing on scientific and philosophic grounds—until we come to its formulation of the vital impulse itself, that is, to its conception of God. Its view of natural creation is illuminating, of man is inspiring, of God is disappointing.

3. The world moves and grows through the vital urge within. And man, too, represents one, perhaps the highest phase of this cosmic force. Hence our next topic is Bergson's conception of man, his psychology and ethics. Most of his material here is rather technical, from his definition of perception as "virtual action,"[19] to that of memory as "that which no longer acts."[20] But here he treats a theme which is directly important to us as religious thinkers, the problem of freedom. I believe that this is his most distinctive contribution to our personal thinking for, in accordance with his theory of creation through evolution, Bergson has worked out a conception of freedom as evolving and growing. He avoids the whole problem of determinism versus liberty. Freedom is something to be achieved as we live in real time and experience true creation, both within ourselves and in our contact with our environment. "Freedom seems always to have its roots deep in necessity and to be intimately organized with it. Spirit borrows from matter the perceptions on which it feeds and restores them to matter in the form of movements which it has stamped with its own freedom."[21]

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[18] Bergson, *Creative Evolution*, p. 271.
[19] Bergson, *Matter and Memory*, p. 309.
[20] Bergson, *Matter and Memory*, p. 74.
[21] Bergson, *Matter and Memory*, p. 332.

Matter exists in space and is held by the law of cause and effect; it is, therefore, determined. But spirit lives in time; it changes continually and has its own duration, therefore, its own measure of freedom. "Life encroaches upon inert matter, bringing to it choice."[22] "Between brute matter and the mind most capable of reflection there are all possible intensities of memory, or what comes to the same thing, all the degrees of freedom."[23] Man has, by his memory and his judgment, the constant possibility of freedom. Not all our actions are free, however; reflex actions are not free, nor are habits, nor acts performed under hypnotic influence. But any action into which we put our own personality is free; we could not predict it ourselves, even knowing all the facts in the case. The problem is not one of a choice between alternatives, but as in natural evolution, is one of development, prolonging the past into the future so as to produce a result unknown before, a mental state unique in all history. Mind works freely when it lives and acts in time; it subjects itself more and more to necessity when it thinks in terms of space, for thus it limits its own freedom by the material it handles. "Although we are free whenever we are willing to get back into ourselves, it seldom happens that we are willing."[24]

This constitutes Bergson's only contribution to ethics, but it is an important one. Freedom is ours to win by acting in accordance with our own personalities. The rabbis were confronted by this problem and refused to solve it in favor of either freedom or necessity. Their dictum was חכל צפוי והרשות נתונה—that is, they preferred to believe two contradictory ideas without an attempt to reconcile them. The various philosophers of medieval times tried, more or less successfully, to find some way out of the difficulty. But the first effort which seems to me to present promise of a real solution is that of Bergson who, by his new criticism, places himself outside of

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[22] Bergson, *Life and Consciousness*, Hibbert Journal, October, 1911.
[23] Bergson, *Matter and Memory*, p. 296.
[24] Bergson, *Time and Free Will*, p. 240.

the problem of idealism and realism in his appeal to direct intuition, and outside of the problem of determinism and freedom through his idea of creative evolution. The degree of freedom grows from the plant to the ape, from the savage to the philosopher, from the higher types of men to the greater freedom and intenser growth of the vital force itself. A man can achieve freedom or can sink into necessity, according as he lives spontaneously and uses his past deliberately to determine his future; or as he reacts to the stimulus directly, unthinkingly, making himself in effect merely one of nature's processes. As we have material bodies, we cannot be entirely free; as we have conscious minds, we can never be completely bound. In the zone between we can reach out for a progressive freedom.

4. Thus we have come to Bergson's theology, his conception of God. Man does not represent the maximum of freedom or the greatest intensity of change of which the cosmic urge is capable. This is comprehended rather in the *élan vital* itself, which at first seems to correspond in Bergson's system to the God of most philosophers and all religionists. Creative evolution includes a movement which is making itself—the vital impulse—against a similar movement which is unmaking itself—matter.[25] Dualism is its first implication; the world is unfinished; the vital force is working out its destiny by a mighty cosmic method of trial and error. No mechanistic theory will explain such a universe, for it contains a free element which is from moment to moment evolving a new creation. But finalism is quite as inadmissible; the vital urge does not possess prevision, but only purpose or tendency. It represents a greater degree of activity and, therefore, of freedom than man; it does not represent a higher type of consciousness. Morally it is a lesser being, hardly greater than the matter which it must overcome.

But this conclusion does not satisfy Professor Bergson, for he is a mystic; and in addition he follows the philosophic tradition and desires to present reality as a unified structure. Hence he goes a step further and presupposes a God who is the origin of both matter and spirit, the primal source of move-

[25] Bergson, *Creative Evolution*, p. 248.

ment and of life. This step is not made explicitly; sometimes one feels that the *élan* itself is God; but such a being, the Bergsonian equivalent of the First Cause, appears clearly in certain of his expressions. He speaks of God as "a center from which worlds shoot out like rockets in a fireworks display—provided, however, that I do not present this center as a *thing,* but as a continuity of shooting out. God thus defined has nothing of the already made; He is unceasing life, action, freedom."[26] God is the most intense phase of the incessant movement and change of all existence, a movement which grows more intense and more free as we rise in the scale from the lowest type of living creature to the highest type of man, and, more intense still, to the vital force itself which surges through them all. A God who is the extreme of change is the logical conclusion of creative evolution, a conclusion with which no theist can agree.

Bergson is, therefore, a pantheist, even as Spinoza was. To both of them God includes in Himself all existence. The difference between them is rather in their view of the world. Spinoza's world was static; therefore his God was static and freedom for any part of Him an impossibility. But Bergson's world is continually being made in real duration; creation is incessant; hence his God is creative force, and includes in Himself all activity and life. Spinoza has prevision without providence; Bergson has providence without prevision. Neither can satisfy the heart of the worshipper in any positive religion. Bergson's God is un-Jewish, perhaps even anti-Jewish.

We have thus reviewed in hasty fashion four of the leading conceptions of our philosopher. I am sure that you are impressed with his profundity and originality, even though you may see many a gap in his system. I assure you, also, that his own method of statement presents a far more closely knit appearance than such a summary as the present one. Of these four ideas, the first two—intuition and creative evolution—are neither directly supported nor directly attacked by Judaism. Each has its philosophic difficulties; each is a great contribution

[26] Bergson, *Creative Evolution*, p. 248.

to the world of thought; each may be accepted by such of us as are convinced of its correspondence to fact or its satisfaction of mental need. The third theory—progressive freedom—is a direct aid to us in solving our own moral problems. True, freedom as Bergson presents it is a metaphysical freedom—the free expression of one's own personality; not an ethical freedom like the autonomy of Kant, which means obedience to a higher law. But the cosmic leads always to the ethical in the thought of a religionist, so that we can derive from Bergson's conception of freedom an inspiration to lead us forward in our own theology. But the fourth idea of Bergson is one which we cannot possibly accept, a pantheistic formulation of God. Two viewpoints which are religiously neutral; one which is helpful, one which is antagonistic to our faith—such is Bergson from the point of view of Judaism.

In a personal letter to P. de Languedoc, Professor Bergson summarizes the tendency of his thinking. "The considerations put forward in my *Time and Free Will* result in an illustration of the fact of liberty; those of *Matter and Memory* lead us, I hope, to put our finger on mental reality; those of *Creative Evolution* present creation as a fact; from all this we derive a clear idea of a free and creating God, producing matter and life at once, whose creative effort is continued, in a vital direction, by the evolution of species and the construction of human personalities."[27] Bergson's philosophy is the logical result of all the scientific and philosophic progress of the last century—it is a real evolutionary philosophy; it deifies evolution. Not the mechanics of evolution, however; Haeckel tried that and failed; not the end of evolution—for what thinker who understands evolution will dare to name the end—but the tendency, the purpose, the vital force which works itself out in creative evolution, in an evolution which is at the same time a creation.

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[27] Le Roy, *The New Philosophy of Henri Bergson*, p. 224.

III. Bergson and Judaism

The direct utterances of Professor Bergson on religion and ethics are but random hints; he has not as yet treated either subject systematically. These hints seem to compromise between intuition, which must have full liberty to grasp what it may, and evolution, which contains no object of worship; Bergson has faith, but no object of faith. He said in a newspaper interview when in this country: "The craving for religious experience will remain and probably grow stronger as time goes on. The religious feeling is the sense of not being alone in this world, the sense of a relationship between the individual and the spiritual source of life."[28] And again, in a personal letter: "I can only say that the religious feeling does not seem to me in any danger of dissolution. Only what is artificially put together is capable of dissolution. While I admit that the religious sentiment gradually enriched itself, taking on many different auxiliary elements, it is nevertheless true that it is something *sui generis,* not exactly like any other activity of the spirit. If now it be argued that the religious sentiment might vanish if it no longer found any objects to which faith might attach itself, my answer would be this: Such an assumption would ignore that the thoughts of faith are 'felt' rather than 'thought,' and that the thoughts of faith are quite as much the creation of religious feeling as they are its cause. Critical analysis of our thinking will, therefore, bring the function of feeling into clearer light, but it will not in any way restrict the scope of feeling, still less be the occasion of its vanishing."[29]

Intuition thus acknowledges the validity of faith, but our intuition gives us a different God from that which Bergson's intuition reveals to him. What will be the result? We need not fear Bergson as an opponent of theism nor need we follow him slavishly because he asserts the primacy of spirit. We can

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[28] New York Times, February 22, 1914, reported by Dr. Louis Levine.

[29] Quoted by Gerald B. Smith, *The Influence of Bergson on Christian Thought,* from an article by Karl Bornhausen in the *Zeitschrift für Theologie und Kirche,* Jan., 1910, p. 73.

study him in order to enrich and strengthen our Jewish view of the universe. The next generation may see a neo-Bergsonism to which we may contribute. Or, what is far more vital to us, it may witness the growth of an evolutionary Jewish theology, for which Bergson has pointed out the road. Herein is the true relation of Bergson to Judaism, by intuition and evolution to enrich our Jewish knowledge and our Jewish faith. The acceptance of his theories as a whole would have grave results upon religion. It would mean the abolition of eternity, except as a useless word, meaning endless time. Furthermore, the world-view of Bergson includes no absolute, unless one may speak of an absolute of change, pure becoming. He considers the old absolute of the philosophers "a being who is nothing since he does nothing, an ineffectual God who simply sums up in himself all the given."[30] He would abolish both omnipotence and omniscience, conceiving of God as he does as a vital force ever working toward an end but often frustrated by matter. This is his explanation of the problem of evil, which has for him no moral meaning: "Each species behaves as if the general movement of life stopped at it instead of passing through it. . . . Hence a discord, striking and terrible, but for which the original principle of life must not be held responsible."[31] The God of Bergson has not and cannot have personality. God to him is "the great cosmic experimenter."[32] He lacks the personal and moral elements which are fundamental in any theory of the Jewish God. The complete acceptance of Bergson's philosophy would mean that we were ready to give up God's personality, His character as absolute, and His divine plan of creation.

This last may certainly be altered in the direction of Bergsonism. Judaism already has a rudimentary thought of evolution, especially in the field of history. In fact, we can add to the evolution of Bergson, centered on biology and psychology, the new and valuable element of history, which is now lacking.

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[30] Bergson, *Creative Evolution*, p. 196.

[31] Bergson, *Creative Evolution*, p. 254-5.

[32] G. B. Smith, *The Influence of Bergson on Christian Thought.*

The Bible speaks of a progressive revelation, in the form of the successive covenants with Noah, Abraham, and finally with Israel at Sinai. The oral law, even though described as *Halachah lemoshch misinai,* meant another force for progress. The prayer-book speaks of God in nature in evolutionary terms, *Mehaddesh bechol yom tamid ma'aseh bereshith.* Therefore we shall do no violence to Judaism if we incorporate in it an evolutionary element, or even the conception of creative evolution. As applied to human freedom, our thought is thereby enriched, in natural and historic growth it is a possible theory, provided it seems to us a valid one. We can conceive of history, not as a *plan,* perfect from the beginning in the mind of God, but as a *purpose,* which had to be worked out with fallible and human instruments. Many a problem of justice would be obviated. Creative evolution may thus, conceivably, be assimilated by Judaism.

But the effect of Bergson on our God-conception would be much more revolutionary. Our conception of God includes the two elements of absolute and personality, which are extremely difficult to reconcile. In a general way, we may say that the conception of God as a Person was the distinctively Jewish image of Him as expressed in the Bible, and that His absoluteness is rather a conception imported from Greek philosophy. In the words of Schechter: "Whatever mythologies or theosophies may be derived from the notion of heaven or height on the one hand, or whatever pantheistic theories may be developed from the conception of the Godfulness of the universe on the other, neither of these opposing tendencies were allowed to influence the theology of the rabbis in any considerable degree. Theirs was a personal God."[33] That is, the Jewish God is the God of religion; no philosophic category can satisfy our need for a divine Pattern of morality, a divine Comforter and Helper in every extremity. Hence the Absolute of the older philosophies does not satisfy the demands of faith any more than the *Élan Vital* of the newest one. Static completeness and the very in-

[33] Solomon Schechter, *Aspects of Rabbinic Theology,* p. 30.

tensity of life are both makeshifts of language and of concept. We need not always be Aristotelians, even in our formulation of the God-conception. It is quite possible that an evolutionary theology of Judaism will be willing eventually to follow Bergson even so far as to change our conception of the divine plan and to alter our picture of God as absolute. As William James remarks, "So much for the metaphysical attributes of God! From the point of view of practical religion the metaphysical monster which they offer to our worship is an absolutely worthless invention of the scholarly mind. . . . The moral attributes, however, stand on an entirely different footing."[34]

All this may conceivably be the ultimate effect of evolution, and more especially of creative evolution, on our theology. Bergson may finally alter our view of knowledge by intuition, of freedom by time, of the universe by creative evolution, of God as manifested in nature and history by the vital force within all that is. But one belief we must retain under every pressure and amid all temptations—the belief in a personal God. That which was the inspiration of the Psalmists and the Prophets, the solace of the Rabbis, which was so deeply rooted that all the metaphysical abstractions of the medieval philosophers could not impair it, still lives within the heart of the Jew. Maimonides cannot give us a personal God, nor can Kant, nor can Bergson. When we pray we must turn from all philosophers and adopt the simple language of the heart. Our intuition challenges the intuition of Bergson here as nowhere else. On every other point our theology *may* compromise, although I doubt whether it will actually do so to any great extent. The new conceptions of freedom and of creation seem to be the only real contributions which we shall receive from Bergson. Still, if his influence grows as Kant's did, we may find ourselves following him as all religious thinkers a century ago were following Kant. We may find ourselves with an altered conception of the absolute; perhaps we may be willing to introduce change into God, and to admit that His plan grows continually even as the visible universe grows, which is its fulfillment.

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[34] James, *Varieties of Religious Experience*, p. 447.

But we can never relinquish an iota of our faith in God as the Supreme Personality, the Ruler, Father, Friend of all the living. We must ever continue to pray to Him as אבינו מלכינו and as הקדוש ברוך הוא. The personal and the moral are religious intuitions, which neither Bergson nor any other philosopher can ever give us, but which we shall maintain as Jews by the side of any other teachings and above all other objects of intuition or of faith.

So far we may go with our philosopher and no farther. He is a pleasant companion by the roadside, full of profound suggestions, alert with flashes of poetic insight. But he is no safe guide to lead us to the home of the heart. In the words of another contemporary thinker, "A man's vision is the great fact about him. A philosophy is the expression of a man's intimate character, and all definitions of the universe are but the deliberately adopted reactions of human life upon it."[35] We cannot help appreciating both the brilliancy and the profundity of Bergson. He thrills us by his vision of the universe as "an action which is making itself across an action of the same kind which is unmaking itself, like the fiery path torn by the last rocket of a fireworks display through the black cinders of the spent rockets which are falling dead."[36] Or, again, "while at the end of the vast springboard from which life has taken its leap, all the others have stepped down, finding the cord stretched too high, man alone has cleared the obstacle."[37] Another picture, often repeated, is that of the wave,—"Life appears in its entirety as an immense wave, which, starting from a center, spreads outward, and which on almost the whole of its circumference is stopped; at one single point the impulsion has passed freely. . . . Everywhere but in man, consciousness has had to come to a stand; in man alone it has kept on its way. . . . It is as if a vague and formless being, whom we may call, as we will, man or superman, had sought to realize himself, and had succeeded only by abandoning a part of him-

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[35] James, *A Pluralistic Universe*, p. 20.
[36] Bergson, *Creative Evolution*, p. 251.
[37] *Ibid.*, p. 265.

self on the way."[38] Such is life to Bergson,—only a process; such is God to Bergson,—"a vague, formless being." As thinkers we may feel toward Bergson a tremendous debt for his contribution to the world of thought; as Jews we must reject the ultimate conclusion of such a theory. We cling to our ancestral faith; we pray to the Father of mankind, the King of Israel. Our religion is practical and moral; our God is personal and holy. We may include Bergson's conceptions within our own ideals, and thus work out eventually an evolutionary theology of Judaism.

I desire to add a few words of explanation on the subject of immortality, which was properly pointed out in the discussion as a gap in my consideration of Bergson. The fact is that I recognize the admission of immortality by Bergson, but consider it extraneous to the general logic of his system, and felt that a discussion of the point might carry me too far afield in a subject already overburdened.

Prof. Bergson speaks of personal immortality, but in a peculiar sense, for he does not admit the conception of a personal God. To most of us, personality is at the heart of the universe; the personality of God dominates the whole; the personality of man is His reflection, and shares in certain of His characteristics, such as intelligence, freedom and immortality. But the God of Bergson—if he may be said to have a God—is not personal; his intelligence and power are circumscribed. In addition, eternity has no meaning to Bergson, to whom things can, by the force of logic, have neither a conceivable beginning nor a conceivable end. Therefore, when he speaks of immortality, I find it impossible to understand what he means by the word; certainly it is not our usual religious meaning. I cannot conceive of personal immortality except as a reflection and imitation of a personal God; in a blindly striving universe, no place is left for the immortality or even the identity of the soul. To Bergson, both the inner and the outer world consist of an undivided flux; "there are no things which change, but only change."

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DISCUSSION

RABBI LOUIS L. MANN

In discussing the scholarly presentation of Bergson's philosophy in its relation to Judaism that Rabbi Levinger has just given us, I want to express my appreciation of his clear, concise and systematic treatment of so large and difficult a subject. It is hardly necessary to point out that he has given us *multum in parvo* by means of a classification that almost exhausts the essential elements in a study of this kind.

The comparative method of procedure which the writer of the paper employed was splendidly adapted to the subject at hand. The division of the material in its epistemological, ontological, ethical and religious aspects made possible a modified and qualified conclusion. In this way was he able to avoid the temptation of a forced reconciliation and harmonization of incompatible elements of one system with the other. This has been the great fault of many who have written on the religious

aspect of Bergson's philosophy. Whether we fully agree with the conclusions of the paper or not, we cannot fail to admire its scientific treatment of the subject. Bergsonism and Judaism were objectively analyzed; the deductions that were drawn from this analysis were drawn with the cold logic that of necessity must characterize a scientific investigation.

The author of the paper says in his introductory chapter on Philosophy and Judaism that the conception of God in traditional Judaism is transcendent. Doubtless this was not to be taken literally. If it was, I cannot agree with it. In Judaism, from the earliest times, the conception of God, as reflected in Jewish literature, was that of a being who was both *immanent* and *transcendent*. It is not necessary before an audience of this kind to multiply quotations from our biblical, rabbinical and philosophical literature to prove this statement. Moreover, immanence and transcendence are not mutually exclusive. The rabbis, with keen philosophic insight, expressed this distinction in the words: "God is the place of the world, but the world is not his place." If it is true that in biblical literature the transcendent God-conception is to a degree the dominating one, it is also true that this degree of predominance is neutralized in rabbinical literature in which the immanence of God is more strongly emphasized. It is surprising how Weber, in his *Juedische Theologie,* and others have portrayed the rabbinical conception of God as an Absolute dwelling in impenetrable aloofness from man and the world; a supra-mundane and extra-mundane Being who is self-conscious yet wholly transcendental; a Being who made man and the world long ago and "has long since retired like a superannuated workman," who cares not for the affairs of men, and of whom men know and can know nothing. It is hard to conceive how such a presentation could have been made of the rabbinic God-conception in the face of such overwhelming evidence to the contrary found in such forms as the *Shechinah, Memra* and *Ru'ah Ha-kodesh* teachings, which can be multiplied with ease.[1]

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[1] Abelson, *Immanence of God in Rabbinical Literature* and *Mysticism in Rabbinical Literature.*

The Jewish philosophers of the Middle Ages also taught that God is both transcendent and immanent. This is true not only of those philosophers who based their thought on Aristotle's *Metaphysics,* such as Gabirol, Halevi and Gersonides; but is also true of those whose systems were based on Aristotle's *Physics,* such as Saadja, Maimonides and Crescas.

Inasmuch as a complete discussion of all the disagreements would carry this treatment beyond the limits of the original paper itself, I shall confine my remarks to Rabbi Levinger's conclusions. I quote them in his own words: "Intuition and creative evolution are neither directly supported or directly attacked by Judaism. Progressive freedom is a direct aid to us in solving our moral problems. The fourth idea of Bergson is one which we cannot possibly accept, a pantheistic formulation of God."

I agree with his epistemological conclusion that there is nothing in Judaism incompatible with Bergson's intuition, but rather than call this a "neutral" element, I should welcome it most heartily. From the ecstasy of the prophets until our modern day, Judaism has had its share of mysticism, which is akin to Bergson's intuition. For historic Judaism God is neither unknown or unknowable, nor yet wholly known and knowable. Bergsonian epistemology, in the very nature of things, emphasizes faith in the unseen; and, in refuting atheism, agnosticism, positivism, and a skeptical rationalism, is in complete harmony with Judaism, as well as an impregnable stronghold of all positive religions.

I fully agree, also, with the writer's conclusion in regard to the ontological aspect of the subject under discussion. Yet, though we are in need of a reformulated theory of creation, *historic* Judaism cannot sanction a complete identification of God with the creative process. It cannot sanction Bergson's dynamic pantheism any more than it did Spinoza's static pantheism.

To bring out how unalterably opposed Judaism is to pantheism of any kind or description, physical or psychical, permit me to quote Crescas as an example. Crescas insists in his *Or*

Adonoy that "there is nothing necessary in being because of itself except God, and everything else created or eternal, is possible in being because of itself and has issued from Him."[2] He then quotes the much abused phrase which superficial pulpiteers have identified with creative evolution: *Mehaddesh bechol yom tamid ma'aseh bereshith,* "God reneweth every day the work of creation," and says that the emphasis should be placed on *God,* for He—a personal Being—it is who daily renews the work of creation. He is cautious to point out that although the creative process is a constant one, God and the creative process are not identical.

Bergson has promised to publish a work on ethics. As it has not yet appeared, we are forced to glean from his writings such statements which have ethical content and interpret them in accord with his epistemology and ontology. The author of the paper just read emphasizes, as have so many articles and volumes during the last five years, the ethical importance of Bergson's conception of freedom. He calls it "a direct aid to us in solving our own moral problems." *Here I differ radically from the author of the paper.* The doctrine of the freedom of the will as taught by Judaism has ethical content and moral value. Bergson's—as I shall attempt to show—has none whatever.

Bergson, in fact, has two different conceptions of freedom—the one makes freedom inevitable as a result of the nature of the Absolute, the other makes freedom the result of "acting from our whole personality."

To make clear the first of these two conceptions of freedom, namely, that freedom is inevitable from the very nature of the Absolute, permit me to sketch as briefly as clarity of expression will permit, a statement of Bergson's Absolute. The fundamental reality, the Absolute, is change. "Reality is mobility. Not things made, but things in the making; not self-maintaining states, but only changing states exist."[3] The Absolute is

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[2] *Or Adonoy,* III, 7.

[3] Bergson, *Introduction to Metaphysics.*

change because the Absolute is time; it is "the stuff of which things are made." From what has been said of Bergson's Absolute, it might appear that even though change is reality, behind the change there must be an unchangeable law of change; in other words, "the Prime Unmoved Mover" of Aristotle, with which Judaism is in thorough harmony. This, however, is not the case. Bergson criticises Greek thought because its last word was that "a perpetuity of mobility is possible only if it is backed by an eternity of immutabilty which it unwinds in a chain without beginning or end." *For Bergson, immutability is unreal even if it be an immutable law of mutability.*

A. J. Balfour, the English thinker, summed up this aspect of Bergson's Absolute when he said: "A true account of Bergson's Absolute, therefore, would take the form of history. It would tell us of the Absolute that has been and is, the Absolute 'up to date.' Of the Absolute that is to be no account can be given; its essential contingency puts its future beyond the reach of any powers of calculation, even were these powers infinite in their grasp." The impossibility of foreseeing or of foretelling any future event when change is the essence of reality is brought in great length and with minute detail in the "Peter and Paul" illustration in Bergson's volume *Time and Free Will.*[4] It is because of this very fact that free will is not only possible, but also inevitably necessary. That which can be foreseen even if it be by the Deity (or the Absolute) is not free—for only such actions are free that are totally unpredictable. In a system in which time and change constitute the essence of Reality, each future act, as it becomes present, is a free act of creation, for its unparalleled and necessarily unique past have made it totally unpredictable. When the present moment is added to the eternity of the past, the sum total of time which, according to Bergson, is the sum total of reality has undergone not a *quantitative* change, but a *qualitative* one. Were we to substitute water, though Bergson does not sanction this, for time and follow Bergson out logically, one must be-

[4] Bergson, *Time and Free Will*, p. 184 ff.

lieve that a single drop added to the ocean would change the ocean not quantitatively, but qualitatively to such a degree that its physical laws could no longer be relied upon. *Unpredictability is the sole criterion of freedom;* this is a logically necessary result of the nature of Bergson's Absolute. In so far as we are real at all we are inevitably necessarily free. But freedom means unpredictability—no more and no less.

This is Bergson's original thought about freedom. However, a freedom that means nothing more than unpredictability is not the freedom with which Ethics has to deal—the freedom that involves some effort on the part of the individual. Bergson then modified his conception by saying, "We are free when our actions spring from our whole personality,"[5] and "when they express that personality, these actions are conditioned, but the conditions are not external, but *in* our character, which is ourself."[6]

We welcome any contribution to the subject of freedom, because without freedom morality has no content. We have already pointed out that to be free in the sense of unpredictability that comes from biological necessity is to include in that freedom no ethical value. *If, on the other hand, the "whole personality," according to which and as a result of which, one acts when one is free, is itself, as Bergson admits, a mere accident of the "Vital Impulse" evolving throughout eternity, without aim, direction, purpose or goal, then freedom again is a mere word without meaning.* An example may clarify the matter. A criminal may act as the result of his "whole personality," yet this does not make him moral to any degree other than that he is true to his own nature. Freedom without choice has no moral content; Bergson's freedom precludes choice. Hence I differ radically on this phase of the question from the author of the paper. Crescas with a slightly different pantheistic major premise also attempted to save freedom, but indirectly admitted his failure by saying that "a man should be held responsible for his actions because he *thinks* he is free."

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[5] Bergson, *Time and Free Will*, p. 172-3.

[6] H. W. Carr, *Henri Bergson*, p. 162.

In this connection we cannot help but admire Spinoza who, with almost similar premises, was willing to follow them out logically. Listen to his thought: "We act 'purposively' in the sense that we do that which we consciously desire, but our action is not 'free' in the sense supposed because the conscious desire itself is produced in us by non-purposive causes. Man thinks he acts purposively and *man's* conception of an end, or the 'desire' which involves it, is the next link determining his action. The desire from which action springs is itself not freely formed, but is determined by an indefinite chain of causes not teleological in their nexus. Hence man's freedom is illusory; for the basis of the so-called free action is itself necessarily determined *a tergo* by forces over which man has no control."[7]

I fully agree and most heartily endorse the last conclusion of the paper: "Bergson's Absolute is antagonistic to the God-conception of Judaism." The question before us, however, is not so much, Can the Judaism of the future be harmonized with Bergsonism, as it is, Is Bergsonism compatible with historical, traditional Judaism—the "highest common factor," so to speak, of the Judaism of the ages. If not, *then* the question arises, Is Bergson's interpretation of life and the Universe *true?* If it is true, and can be proved true, it automatically—*eo ipso*—becomes Jewish. Judaism has always assimilated new truth. This reveals one secret of our existence. There is nothing more desirable in Judaism than truth whether contributed by Aristotle, Maimonides or Bergson. Hence I would have welcomed a greater emphasis on *historical* Judaism. I am aware of the fact that before an audience of this kind it might be taken for granted. I realize that time was lacking. Yet historical Judaism would have emphasized all the more strongly the incompatibility of Bergson's Absolute and Judaism's God-conception. The mere mention of the fact that such Jewish thinkers as Gabirol, Halevi and Gersonides, whose systems, founded on Aristotle's *Metaphysics* and centered about the

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[7] Joachim, *Ethics of Spinoza*, p. 229. (Based on E. I. App. III 2 s.)

"form-principle," employed dogmatic and dialectical means to avert their logical conclusion of admitting change in the essence of the Deity would have emphasized all the more strongly how unalterably opposed Judaism is to Bergson's "progressive growth of the Absolute" or to any Absolute other than the "Prime Unmoved Mover." Judaism is incompatible with any species of pantheism, even evolutionary pantheism. The highroad of Jewish thought is unmistakably Theistic.

Though Lyman Abbott, in the "Outlook,"[8] and Professor L. H. Miller,[9] in his volume, *Bergson and Religion,* claim that a Theist may be a follower of Bergson, I am firmly convinced that those who take the opposite point of view—as did Rabbi Levinger—are correct. Theism and Bergsonism are incompatible unless Bergsonism is misinterpreted or Theism perverted.

I believe that there is one positive contribution that Bergson makes to Religion and this the author of the paper failed to bring out. *Bergson strikes a telling blow to the agnosticism that is so prevalent regarding immortality.* This agnosticism is due to two doctrines which have become popular. The one is expressed in the words: "The mind is only a function of the brain." The other is expressed in the phrase: "The individual is nothing—the organism is everything."[10] In other words, the individual has not eternal existence.

A philosophy which is compatible with the belief in individual (i. e., personal) immortality must maintain the independent existence of the human soul, and must favor a view which gives to the individual man supreme value. In refuting the parallelistic theory of mind and matter, Bergson says: "There is also a close connection between a coat and the nail on which it hangs, for if the nail is pulled out, the coat falls to the ground. Shall we say, then, that the shape of the nail gives us the shape of the coat, or, in any way, corresponds to it? No more are we entitled to conclude, because the psychical

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[8] *Bergson, the Philosopher of Progress,* Outlook, Feb. 22, 1913.

[9] *Bergson and Religion,* L. H. Miller.

[10] For a more comprehensive discussion of this phase of Bergson, see Prof. L. H. Miller, *Bergson and Religion.*

fact is hung on to a cerebral state, that there is any parallelism between the two series psychical and physiological."[11]

Bergson not only refutes the parallelistic "vicious circle," but he paves the way for the independent existence of the spirit, the soul-life of man. He himself tells us that he uses the word "memory" for "soul."[12] Let us bear this in mind as we read the following quotation:

"We must add that, as pure perception gives us the whole or at least the essential part of matter (since the rest comes from memory and is superadded to matter), it follows that memory must be in principle, a power *absolutely independent* of matter. If, then, spirit is a reality, it is here in the phenomenon of memory that we come into touch with it experimentally. And hence any attempt to derive pure memory from an operation of the brain should reveal on analysis a radical illusion."[13]

In Chapter IV of *Matter and Memory,* Bergson shows that the independent spirit reality does not have to be continually conscious in order to exist. In the words of Prof. Miller, "This means that our soul is much more than present consciousness. . . . For Bergson there is such a thing as the human soul; it does not owe its origin to brain, to matter." It is not a static thing, but a progressive entity.

Bergson not only leaves the way open for personal immortality, but creates the presumption in favor of it. As Bergson himself says in his *Creative Evolution:*

"The animal takes its stand on the plant, man bestrides animality, and the whole humanity in space and in time is one immense army galloping beside and before and behind each of us in an overwhelming charge able to beat down every resistance and clear the most formidable obstacle, perhaps even death."[14]

Bergson even goes one step further and puts the burden of proof on his opponents when he says: "If we can prove (and

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[11] Bergson, *Matter and Memory,* Intro., p. X-XII.
[12] *Ibid.,* p. XII, XIII.
[13] Bergson, *Matter and Memory,* p. 80.
[14] Bergson, *Creative Evolution,* p. 270-1.

Bergson thinks he has proved) that the role of the brain is to fix the attention of the mind on matter, and that by far the greater part of mental life is independent of the brain, then we have proved the *likelihood* (not possibility) of survival; and it is for those who do not believe it to prove that we are wrong."[15]

"If we admit that with man consciousness has finally left the tunnel; that everywhere else consciousness has remained imprisoned; that every other species corresponds to the arrest of something which in man succeeded in overcoming resistance and in expanding almost freely, thus displaying itself in true personalities capable of remembering all and willing all and controlling their past and their future, we shall have no repugnance in admitting that in man, though perhaps in man alone, consciousness pursues its path beyond this earthly life."[16]

Bergson's interview with Louis Levine, which was printed in the New York Times, endorses this position in detail,[17] as does also his presidential address before the Society for Psychical Research. Again Bergson's own words alone will do justice to the situation. "The more we become accustomed to this idea of a consciousness which overflows the organism, the more natural and probable we find the hypothesis that the soul survives the body."

Were, indeed, the mental moulded on to the cerebral, were there nothing more in a human consciousness than what could be read in a human brain, we might have to admit that consciousness must share the fate of the body and die with it.

But if the facts, studied without any prepossessions, lead us, on the contrary, to regard the mental life as much more vast than the cerebral life, survival becomes so probable that the burden of proof comes to lie on him who denies it rather than on him who affirms it.

For as I have said elsewhere, "The one and only reason we

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[15] Quoted in the Literary Digest, March 1, 1916.

[16] Bergson, *Life and Consciousness*, Hibbert Journal, Oct., 1911.

[17] New York Times, Sept. 27, 1914.

can have for believing in an extinction of consciousness after death is that we see the body has become disorganized, and this reason no longer has any value, if the independence, however partial, of consciousness in regard to the body is also a fact of experience."

Though I disagree radically with the writer of the paper on the subject of the ethical content of Bergson's freedom, and wish to point out the value of Bergson's conception of immortality, which was omitted and wish to emphasize most strongly that Bergson's Absolute and Judaism's traditional God-conception are totally and irreconcilably incompatible, besides many minor points of disagreement with the author of the paper for which my allotted time is insufficient, I want to conclude my paper as I began it, with paying a deservedly high tribute to the concise, systematic, and very scholarly treatment of the subject by my worthy colleague, the reading of whose paper has been a source of pleasure and of profit to me.

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DISCUSSION

RABBI MARIUS RANSON

I agree with Rabbi Levinger that we may, if we see fit, incorporate conceptions of Bergson's system into our own philosophy, but that we may not accept any conceptions that are counter to our ideals of God. For to us Judaism is the norm by which we must test every philosophical conception. And I wish to add to Rabbi Levinger's reasons that this is so principally because Judaism subordinates metaphysics to ethics.[1] Now this means, in this case, that if Bergson's philosophy is a secondary explanation of life, it may secure for itself a place within the grand scheme of Jewish philosophy, but if it aims to be a primary explanation of life, we must reject it.

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[1] David Neumark, *Ikkarim* in *Ozar Hayyahduth*, § 10.

But though I agree with Rabbi Levinger in his attitude toward Bergson's philosophy, I differ with him radically in my conclusions. On the one hand I do not agree with him that Bergson's philosophy is incompatible with Judaism; on the other hand I do not agree with him that Bergson's philosophy contains conceptions that may be of unusual value to Judaism.

In the first place I differ with Rabbi Levinger in his belief that God's character as absolute and His divine plan of creation may be altered in the direction of Bergsonism. I shall discuss the divine plan of creation later in connection with the idea of Providence. I shall, therefore, confine myself now to the discussion of Judaism and the Absolute.

Incidentally I question Rabbi Levinger's statement that "in a general way we may say that God's absoluteness is rather a conception imported from Greek philosophy." The conception of the absoluteness of God is as truly biblical as is that of the personality of God.

But this, of course, is only by the way for, even though a biblical conception, it must conform to certain standards.

I differ with Rabbi Levinger as to the standard which he holds we should apply, namely, that of William James that "from the point of view of practical religion the metaphysical monster which the metaphysical attributes of God offer to our worship is an absolutely worthless invention of the human mind."

There is no agreement among theologians as to the true character of faith. But even granting that faith is pure feeling, as Schleiermacher maintains, there is no justification for declaring faith and reason absolutely independent and mutually exclusive. For though the psychology of feeling is in a notoriously unsettled state,[1] all psychologists of note agree with Professor Flint that "pure feeling is pure nonsense," that cogni-

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[1] E. B. Titchener, *The Psychology of Feeling and Attention*, pp. 121 and 188.

tion and feeling are only analytically distinguishable but not really separable.[1]

I do not at all maintain that there is no distinction between intellectual and intuitional truth. I maintain only that psychologically the two are not mutually exclusive or independent.

And, applying this fact to the specific attributes contrasted by Rabbi Levinger, we find that the conception of the Absolute is not altogether metaphysical, but is also somewhat religious in nature and, on the other hand, the conception of personality is not altogether religious, but is also somewhat metaphysical in character. The Absolute is not only a metaphysical concept, but it is also an ideal which we posit as one of the attributes of deity under the inspiration that unity is superior to multiplicity. The unity of God is the starting point of religion as well as the goal of philosophy. The absolute is also an ethical ideal which we posit as one of the attributes of deity to provide an ultimate inspiration for the brotherhood of man. On the other hand the concept of personality is not only a religious attribute, but it is also a metaphysical abstraction inasmuch as it is based on the human valuation that personality is the greatest attribute conceivable. We project our personality into the great absolute because we believe it to be intensest reality and worthiest ideal. I do not maintain that the attribute of personality is as much metaphysical in character as religious or that the conception of the Absolute is as much religious in character as metaphysical; but I do maintain that it is wrong to call one a purely metaphysical attribute and the other a purely religious one.

So much as to the standard which we must apply to the

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[1] Ward, *Psychology* in Encyclopedia Brittanica, p. 44.
J. Sully, *The Human Mind*, vol. I, p. 68.
J. R. Angell, *Psychology*, 4th Ed. revised, p. 302.
J. H. Leuba, *The Psychological Origin and the Nature of Religion*, p. 7.
E. D. Starbuck, *The Feelings and Their Place in Religion*, p. 173, in the American Journal of Religious Psychology and Education (1904), vol. I, p. 168.
J. B. Pratt, *The Psychology of Religious Belief*, p. 31.
W. R. Inge, *Faith and Its Psychology*, pp. 66 and 229.

attributes of deity. Applying it specifically to the conception of the Absolute, we must differ with Rabbi Levinger that God's absoluteness may be altered in the direction of Bergsonism on the ground that it is a metaphysical attribute. Ethics demands that the brotherhood of man be based on the unity of God. And the human heart demands that God be provident. Providence is possible only if God is omnipotent and omniscient and, therefore, only if God is unique in the world; and God can be unique only if He is the Absolute.

Indeed, Rabbi Levinger himself realizes that we cannot give up our belief in the Absolute; for early in his paper he stated that no theist can accept a God who is the extreme of change as Bergson's God is. And this leads me to the second point wherein I differ with Rabbi Levinger, namely, his contention that Bergson's God, as the deification of change, is not compatible with the Jewish idea of the immutable character of God.

The change attributed to God by Bergson is not truly an ontological characteristic, but is merely psychological and epistemological, the ideal representation of the intellect. For Bergson by his own anti-intellectualistic theory of epistemology is doomed to ignorance of ontology. Therefore he holds all reality to be "psychological essence." His statements seem to maintain ontological positions, but, when closely scrutinized, they will be found to be qualified by phrases intimating human and not ultimate knowledge. Thus he says, for example, "It is *as if* a broad current of consciousness had penetrated matter."[1]

There is another reason why Bergson's theory of creative evolution may not be considered an ontological position, and that is that Bergson reduces the cosmological problem of creation or becoming to a gratuitous problem of the intellect. Bergson maintains that the idea of non-existence is inconceivable. Therefore God is not the creator of the world; from the point of view of becoming, God is the world, God is immanent in the world as a consciousness continually creating itself. But such creation does not involve ontological change, for ontological change is the transformation of the essence of a thing into some

[1] *Creative Evolution*, p. 81 (italics not in the text).

other principle. To apply this standard to the essence of Bergson's God, ontological change would take place only if the attribute of creation or change would be transformed into the attribute of non-creation and non-change.

And there is still another reason why the process of continuous creative evolution does not involve ontological change and that is that creative evolution is effected not by one principle but by two, consciousness and matter. Like Halevy's form principle which motivates the evolution of matter to ever higher states of disposition, Bergson's *élan vital* ever motivates the evolution of matter to conditions of greater indetermination. The *élan vital* ever remains the same in essence, namely, limitless possibility and indetermination.

That this is not a false interpretation or conclusion from the stated theories of Bergson is seen from the fact that Bergson maintains pure duration to be the absolute which contains all reality. It is indivisible; its successive elements are "without reciprocal externality;" they "mutually permeate or interpenetrate one another."[1] The moments of consciousness in the true intuition of duration, are not even distinguished as several.[2] Real duration is without quantity; it is succession in which the moments are in no sense external to one another.

In fact, in one of his lectures in England, Bergson stated that there is no ontological difference between the present and the past. This statement can be best understood in connection with his conception of memory. "My mental state", he says, "is continually swelling with the duration which it accumulates; it goes on increasing—rolling upon itself, as a snowball on the snow."[3] In his *La Perception du Changement,* Bergson states that a sufficiently strong act of memory could recollect all the past history of an individual.

Bergson's world constitutes an absolute—the absolute of duration, and not of space. This absolute cannot include the future because the future is unpredictable; yet absolute it still

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[1] *Time and Free-Will,* p. 81.
[2] *Ibid.,* French Edition, p. 91.
[3] *Creative Evolution,* p. 2.

is, for there is nothing in the nature of the future that will constitute an ontological change from the present; and, therefore, when the future becomes the present, it inevitably and automatically becomes part of the absolute.

But let it not be thought that reality is lost in the absolute of duration. Bergson emphasizes the creative characteristic of reality, but he never denies that back of change is that which changes nor does he deny that fundamental to time and freedom and evolution is the enduring, willing and developing self. Bergson begins with the ego as the source of knowledge and, from the creative quality of the ego, he infers the creative quality of the world. It is true that he does not posit a world more ultimate than the process of creative evolution; but this should not surprise us for, being anti-intellectualistic in epistemology, Bergson's system cannot contain ontology, but must content itself with psychology. Pure duration is not the ultimate essence of reality; it is the predominant characteristic, but not the totality of consciousness. Bergson's God is not a process of creation; creation is merely the dominant attribute of Bergson's God even as intellect is the dominant attribute of Maimonides' God. More fundamental even that the creative evolution is the unity of consciousness; consciousness is indivisible; it is one even as the God of Judaism is metaphysically one.

The third point about which I differ with Rabbi Levinger is his belief that "we shall do no violence to Judaism if we incorporate in it an evolutionary element, or even the conception of creative evolution."

I maintain that we cannot introduce the idea of evolution into Judaism because Judaism already possesses it. Rabbi Levinger calls it "a rudimentary thought of evolution." But such a characterization is unjustifiable. The progressive revelation of the Bible which Rabbi Levinger mentions is possibly the most advanced and developed phase of the theory of evolution, for it is applied to the affairs of men and God. In comparison with this phase of evolution, the biological and psychological and pre-historic evolution developed by Bergson is rudimentary.

Of course the religionists who wrote the Bible did not realize the metaphysical implications of the progressiveness of history and revelation, but Jewish philosophy developed this phase of metaphysics. In order to refine God from every trace of materiality, Philo posited a dualism of God and matter. Philo was the forerunner of the Gabirol school of Jewish philosophers in the Middle Ages who defined God as the form principle which activates and motivates matter. This is essentially creative evolution. I shall point out later that Bergson's theory of the "ideal genesis of matter" is equivalent philosophically to Maimonides' theory of *creatio ex nihilo*. But to even a greater degree Bergson's theory of creative evolution corresponds to the Gabirol school's theory of form activating matter. Of this school especially Halevy antedated Bergson.

There are five different kingdoms of being in the world according to Halevy—the inorganic, the plant, the animal, the human and the prophetic or divine. The form principle, which is intelligence differing generically from our own, tends to force matter through the entire scale of these forms until it reaches the highest. This is equivalent to Bergson's description of the *élan vital,* which is consciousness at high tension, evolving itself and forcing matter to ever greater conditions of indetermination and freedom.

In still another respect the Jewish philosophy of the Middle Ages is the forerunner of Bergson. Ibn Daud described God as the spirit making for diversity and Crescas described God as dynamic. This corresponds to Bergson's description of the *élan vital* as ever restless spirit of creative evolution and change.

But a discussion of Bergson and Judaism must be conducted mainly from the point of view of modern Jewish theology, and this Rabbi Levinger seems to have ignored completely. The Bible is of course the fountain spring of Jewish inspiration. But the revelation of God's truth did not cease with the close of the biblical canon. The theology of the Bible has been supplemented since the days of the Bible. The physical nature of the universe has never before been so well understood as it is

today in the light of modern science. Many religious and philosophic conceptions of Judaism have been modified by virtue of this knowledge. Thus modern Jewish philosophy, as pointed out by Max L. Margolis in a monograph on *The Theological Aspect of Reform Judaism,* which he read before one of the conventions of the Central Conference of American Rabbis, conceives creation as a continuous process.

Creative evolution is one of the most urgent requisites of Judaism because Jewish philosophy has always emphasized the freedom of the will. Even God's providence has to a small degree been compromised for this. And the freedom of the will is only possible if man be conceived as the son of God and His agent; that is, if God be conceived as working out His plan by and through the free-will of man. Without this belief life is shorn of meaning and religion is reduced to fatalism. Therefore did the rabbis call man the partner and co-worker of God.

We see, then, that creative evolution is not a concept new to Judaism; quite to the contrary, it is for various reasons fundamental in Judaism.

In the fourth place I differ from Rabbi Levinger on his position that Bergson's philosophy is pantheistic and is, therefore, incompatible with the Jewish idea of a personal God.

In order to discuss this issue, it is necessary to analyze the rather complex quality of personality into its constituent elements. To my mind the personality of God consists of these four elements—life, transcendence, intellect and self-consciousness.

There is surely no need to discuss the first element, life, for it is evident that if Bergson has unduly emphasized any attribute of reality, it has been the attribute of consciousness or life.

Let us then proceed at once to the second element of personality as I analyzed it, transcendence. Judaism must always posit a certain amount of dualism in the world to allow for the transcendence of God; for, in order to be a personality, God must be somewhat transcendent to the world. During the

Middle Ages Judaism was confronted by the dilemma of sacrificing either the strict unity of God or His spirituality and personality; for the inevitable result of thoroughgoing monotheism is materialism and pantheism, inasmuch as matter must emanate from God if He is the only principle.[1] From this dilemma Judaism was relieved by the Maimonidean doctrine of *creatio ex nihilo* which made possible a God-conception including both the attributes of unity and of spirituality.

To my mind Bergson's metaphysics is equivalent in its dualism to Maimonides' metaphysics. For though Bergson is a dualist, he depreciates the ontological reality of matter and posits the doctrine of the "ideal genesis of matter." Bergson holds that though matter is a real ontological principle and is independent of spirit, its origin is common with that of spirit, namely, primordial consciousness. Spirit and matter constitute a dualistic psychology of which spirit is positive and matter is negative. Matter is inverted psychology; it is the very stoppage of spirit, its inverse and its reverse. It is non-existent until the primordial consciousness "detends," to use Bergson's expression, that is, relaxes its tension. It is created out of nothing upon such detension on the part of spirit. Thus the "ideal genesis of matter" is equivalent metaphysically to Maimonides' doctrine of *creatio ex nihilo*.

The third element of God's personality is intellect. Judaism maintains that God is not only intellect, but also omniscience. Bergson, on the other hand, emphasizes the life or consciousness attribute of reality. And he denies the possibility of predicting the future. I shall discuss this phase of omniscience later in connection with prescience. But with the omission of the future, Bergson's reality is characterized by omniscience by virtue of his psychology. For consciousness to Bergson is memory as well as freedom. And because there is no ontological difference between the present and the past, he holds that a sufficiently strong act of attention could comprehend all of the past. Indeed, in his *Matter and Memory* he asks: "Would not

[1] This is pointed out by David Neumark in his monumental "*History of Jewish Philosophy During the Middle Ages*" (German).

the whole of history be contained in a very short time for a consciousness at a higher degree of tension than our own, which should watch the development of humanity while contracting it, so to speak, into the great phases of its evolution?"

The fourth element of personality is self-consciousness. But it is not the self-consciousness of a human being that is implied in the personality of God. Man feels his separateness from the world. But God is immanent in the world as well as transcendent. Therefore God's self-consciousness is only His activity in the world, His omniscience, His prescience and His providence. I have already discussed His omniscience; I shall now discuss His prescience and providence.

This brings me back to the issue which I mentioned before in connection with the question of the absolute. I cannot agree with Rabbi Levinger that God's divine plan of creation may be altered in the direction of Bergsonism. We cannot give up our belief that history is the working out of God's plan in favor of the belief that history is the manifestation of a vague purpose. Our ethics is the doctrine of *imitatio dei* and is based on the philosophy that God is the ideal whose guidance is sent us through prophecy and intuition. Judaism qualifies God's providence by man's free-will, but it does not reduce it to thorough-going immanence; for that is pantheism and robs the God-conception of personality.

Let us now see whether Bergson denies prescience and providence.

Bergson maintains, as I mentioned before, that the future is unpredictable because he holds the future to be a spiritualistic or non-mechanistic creation. "Evolution," he says, "creates not only the forms of life, but the ideas that will enable the intellect to understand it, the terms which will serve to express it. That is to say that its future overflows its present and cannot be sketched out therein in an idea."[1] For this reason he maintains that "even a superhuman intelligence would not have been able to foresee the simple indivisible form which gives to these

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[1] *Creative Evolution*, p. 103.

purely abstract elements their concrete organization."[1] And conduct, too, according to Bergson is unpredictable. For prediction to him is performing the act before it actually occurs, and consciousness cannot go through the same stage twice. To know all the factors in a situation would be to place oneself at the moment of the action, for knowledge and action cannot be separated. It is for this reason that Bergson says it is foolish to ask whether an act can be foreseen if all its antecedents be known, for to know all its antecedents is to perform the action.

But this is exactly what prescience is. In his *Philosophy of the Christian Religion,* Fairbairn defines omniscience as "God's omnipresent intellect in exercise." Bergson seems to fall into the error of most people when discussing omniscience, namely, that God's knowledge is intellectual and conceptual like man's. But this could be true only in a thoroughly dualistic and theistic world in which God and man are absolutely independent. The God of religion is immanent as well as transcendent. God's knowledge, therefore, is not intellectual, but is intuitional. God's duration, according to Bergson, is one and the same with man's. And knowledge, according to Bergson, cannot be separated from action. Therefore God knows the act and does the act when and as man knows and does the act.

This seems to be a denial of God's prescience and providence but, upon close scrutiny, we see that it is not; for, as I pointed out before, creative evolution is a psychological and not an ontological statement of reality. As such it is equivalent to the Jewish doctrine of prophecy and revelation as progressive in man's life in connection with his free-will.

I, therefore, believe that Bergson does not deny personality to reality. He does not ascribe personality to God—that is the unique revelation of Israel—but his philosophy may be incorporated into the body whole of Jewish philosophy in a secondary position, if it seems desirable, because he does not describe God in terms excluding the elements of divine personality.

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[1] *Ibid.*, p. 5.

In the fifth place I wish to point out that Bergson's philosophy leans toward Judaism to a limited degree by virtue of the fact that its metaphysics implies certain quasi-ethical positions. The first position of this character is immortality, which has just been discussed by Rabbi Mann. The second position is the contending character of the *élan vital*—it contends against matter and indetermination. In this respect it is metaphysically equivalent to the God of Judaism who contends against the evil and injustice of the world. The third position is the doctrine of intuition which is metaphysically equivalent to Judaism's doctrine of prophecy.

In the sixth place I differ with Rabbi Levinger that Bergson's doctrine of free-will presents promise of a real solution of the problem of free-will and is a direct aid to us in solving our own moral problems. Bergson's doctrine of freedom is metaphysical, as Rabbi Levinger notes. It is merely another expression of his doctrine of creative evolution. It is suggestive to the extent that it reduces freedom to intuition and suggests the rabbinical doctrine of the dualism of creative agents constituted by God and man, God inspiring man through prophecy and man aspiring to God through freedom of action. But it is of no ethical significance to us because it evades the categorical imperative.

To conclude, Bergson's philosophy is compatible with Judaism. It does not deny the fundamentally Jewish attributes of deity. Indeed, it is quasi-ethical in character.

But, though compatible, it is of very little practical value to Judaism, for it adds nothing new save the modern scientific analysis of creative evolution and intuition. Creative evolution, as I showed before, receives even higher expression in Jewish philosophy. And intuition, also, receives higher expression in Judaism as the doctrine of the dual manifestation of prayer and revelation.

And under no conditions can Bergson's philosophy be incorporated into Judaism as a fundamental explanation of reality, because Judaism subordinates metaphysics to ethics.

I

MORITZ STEINSCHNEIDER

RABBI SOLOMON B. FREEHOF

Any attempt to evaluate the work of as versatile an Arabic scholar, bibliographer and historian of Jewish literature as Moritz Steinschneider, must necessarily resolve itself into the merest sketch. It is evident, at once, that Steinschneider, with all his manysidedness, was first of all a specialist and that, from his specialty, he branched out to other departments of Jewish study and apologetics. He began his activity as a student of the Talmud under Reb Nahum Trebitch of Prossnitz and Nikolsburg, Moravia. From the inexhaustible font of the Talmud, he drew the draught of love for Jewish learning, and appreciation for the painstaking works of the scholars and students of all the past. In spite of the fact that his inclinations kept him from becoming a rabbi or, even later, a teacher in a seminary and, in that sense, a Jewish scholar; and, in spite of the stupid antisemitism of the state which forbade him entering the Oriental Academy at Vienna, Steinschneider inevitably found his way into the realm of books and, after some minor literary productions, began his great bibliographical works. And the fruits of his labors, be they the great catalog of the Bodleian Library, a task which represented thirteen years of labor, or the cataloging of the rich collections of Hebrew manuscripts in Munich, Berlin, Hamburg or Leyden, stand as firm foundations of all future knowledge of the Jewish Book. He referred to, described, discussed and dated practically all the Jewish books in existence. He helped in the working out of other catalogs.

He discussed not only individual books; he was one of the first to divide up the whole field of Jewish books. He was the first to make a complete survey of Jewish literature up to the end of the eighteenth century.

But while bibliography was his special consideration, he did more than describe books that other men had written. He himself wrote epoch-making works. His work on Alfarabi on Polemical Literature in Arabic, and on the Arabic translations from the Greek, stamp him as a master in the field of Arabic literature. It was through his studies in Arabic literature, and especially in his work, *Die hebräischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher,* that the world became aware of the part that Jews of the Middle Ages played in transmitting the heritage of ancient times to the modern era. He was always ready to prove in this manner the debt of modern culture to the Jew.

The very length of his period of activity was significant. His career, embracing about seventy years of fruitful activity, made him the connecting link between the founders of the science of Judaism at the beginning of the nineteenth century, and our contemporary Jewish scholars. He was the personal friend and co-worker of Zunz (whose works he edited) and also of Geiger; and foundations laid by them were crowned by him with a stately and enduring edifice. The spirit of their labors and their hopes he transmitted to the host of modern scholars who have come under his influence.

He did not write for the general public. He did not consider it his task to popularize, to build for the uninformed a royal road to Jewish learning. His works will never be read or quoted by the general Jewish public. It is all the more incumbent upon us, therefore, to remember reverently and gratefully, on this occasion of the centenary of his birth, Moritz Steinschneider, the prolific and painstaking scholar, who placed into our hands the Jewish book, who showed us the currents of Jewish literature, who testified to the world of the glory of the Jewish name and who was himself a link in the chain of Jewish tradition.

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THE SYNAGOG AND THE PHILANTHROPIES

RABBI MAX C. CURRICK

These few pages are neither the philosophy nor the history of the subject assigned to me. Though I first hesitated to write on it at all, I was persuaded to undertake the more humble task suggested in the following words of the secretary of the Conference:

"What the Executive Board wants is a practical paper that will give the members of the Conference an idea of what the synagog is doing in the lines of social service; how the synagog is linked up with the work of the public charities; the conditions under which the synagog has been eliminated in certain places and at certain times from the Jewish philanthropies, if this condition exists. Perhaps also it may be possible for you to map out a program for the members of the Conference to follow, with the idea that the synagog should be the dynamo behind the philanthropies."

I saw an opportunity to gain both information and pleasure by attempting the line of inquiry requested, and a little amusement, if nothing worse, if I had the temerity to suggest a "program for the members of the Conference to follow." Now that I am here to bring what little I have, I am again sorry, for I have not carried out the wishes of the Executive Board. There has not been time to gather the required information, nor even thoroughly to study what has been gathered. What I have been able to learn from the members of the Conference, I am none the less ready to present to you.

A survey of existing activities in the synagog affords us the

opportunity to check up some widely accepted statements of the character and work of the American synagog, especially of the Reform synagog. I believe that it will be justifiable to say from a consideration of the replies given to the questions sent to the members of the Conference that at least some of the censure has been undeserved. They show that the effort to grapple with the social problem is serious, and also that the much derided tendencies toward empty ecclesiasticism do not exist. What ecclesiastical tendencies may have shown themselves from time to time, the tendency of the synagog is not that way. We are in no immediate danger of becoming a church. In the early days of the definition of reform, the necessity of establishing and defending our position may have led some of our advocates into unfortunate over-emphases and widened the gap between the parties. Whatever the situation in American Jewry at large may be at this time, I believe that the various sections of our different, especially smaller Jewish communities, are getting to understand each other better. Indeed, in many a city the breach that was suffered when the American Jewish community split on the rocks of ritualism, theology, politics, or whatever else it was, is being partially healed by the solvent of a common interest in Jewish social work and united effort for the common Jewish good. This development will come more and more to notice. It may become valuable in establishing for us the social unity of the Jewish community. For if it be said that the original schism was as much as anything else social, in a petty sense, or based on political origins, it is now possible to anticipate the recovery of much of our lost Jewish solidarity through the response of our folk conscience to our common folk or social needs. In the future, as in the past, Jewish welfare will depend upon a united Jewry. I trust that you will not make these general remarks go on all fours nor, on the other hand, give to any part of them a narrow partisan meaning.

It has been well said that charity and philanthropy are in their very nature undenominational. In the biblical and rabbinical injunctions of especial kindness to the non-Jew, we

have evidence of the apprehension of this principle of old. Its exemplification in our own time may be found in every active community. In cities where the Jewish communities are too small to have developed their own philanthropies, not merely do individual Jews energetically co-operate in the maintenance of the general secular philanthropies, but synagogs and their subordinate societies directly work for them. In Erie, for instance, the charity collection of the Day of Atonement was, for many years, divided between two local hospitals. So the ladies' society connected with our synagog has frequently assisted the Visiting Nurses, the Infants' Home and other non-Jewish organizations. With the growth of strictly Jewish institutions to meet Jewish needs, however, we find that Jewish organizations, in and out of the synagog, devote their energy and their funds more and more to our own special causes though the individuals do not dissociate themselves from the philanthropic activities of the general community. However, we are here interested more in "Jewish philanthropies" even though some of our men, especially in smaller communities, have written that their congregations co-operate with the general charities of the city. Let me note one only apparent exception. In many of the medium and smaller sized communities, cases of Jewish poverty and of Jewish transients are treated by the general, non-Jewish charity association in co-operation either with the local rabbi or the local Jewish society. This is due to the growing recognition of the need of trained workers, which few of the smaller Jewish communities can afford. Besides, their acute cases are so few that a trained Jewish worker for Jewish cases exclusively would have very little to do. I find another illustration at home. The transient problem in Erie is partially handled by the local B'nai B'rith lodge. It has no paid worker and maintains no city office. Applicants for transportation to members of the lodge are referred to the chairman of the committee on charity. Since he himself cannot investigate the cases he, in practically all instances, refers them to the Associated Charities. If, after investigation, transportation is recommended, the lodge pays the

bill. That, also, is Jewish social work, even though the active agency for much of its performance is an undenominational organization.

Now what is the relation of the synagog to Jewish philanthropy? The historical account of the subject has been well given by others. Juda Bergmann's *Mildtätigkeit* in *Soziale Ethik im Judentum* is a splendid resumé. Recently we have had Mr. Lewis's lectures and Israel Cohen's chapter in his *Jewish Life in Modern Times;* Wiernik has somewhat cursorily covered the American ground. Then there are the excellent articles by Drs. Kohler and Frankel in the Jewish Encyclopedia. In the past the synagog was not only the inspiration of all Jewish philanthropy, but also its chief dispenser. Organized charity is older than Christianity, as Biblical and Talmudical regulations indicate (Kohler, J. E., *Charity* in re *"Kuppah"* and *"Tamchui"*). Abrahams has shown that in the middle ages the synagog was the philanthropic center, charity society and shelter in one, for the *hekdesh* was not to be found in every Jewish community. In modern times a certain amount of synagog funds was used in relieving the poor. And where current funds were not so appropriated a special tax was frequently levied on synagog members. This custom existed also in America, and it would be interesting to know in how many, especially of the smaller communities, this practice is still in vogue. Membership in some American synagogs carried with it the obligation to pay a regular monthly charity tax in addition to the usual dues. At first it was paid by all the members. Later on more and more refused to give this surtax, so that while the synagog committee dispensed the charity, only those disposed to contribute gave to the charity fund, thus forming a relief society within the synagog. The more common usage has always been for synagog relief committees to raise, by special collections, the funds they needed for particular cases. But nearly every synagog in the country still makes one or two charity collections a year, some for general, others for special causes. But in our time the work of caring for the Jewish poor and sick, for the orphan and friendless has passed from

the synagog to secular Jewish societies. It is a natural development of specialization and of democracy. The latter term is used, not very happily, to suggest also the participation in charitable enterprises of the large number of Jews not affiliated with the synagog. The other cause tending to divorce the philanthropies from the synagog has been the rapid growth of professionalism. The complexity of the problems has demanded the services of men and women trained especially for handling them. The increase in the volume of the work has also taken up the entire time of those engaged in it. Alongside of the professional or trained worker in general social work has come the professional Jewish worker. But just as the general social worker has not destroyed the interest of the churches in their poor (nor has he been able to monopolize the field of caring for the poor), so also the synagog has never quite given up its interest in philanthropic work and still diverts some of its funds, regular and special, into charitable channels. I am here using the word "charitable" in its older acceptation, because both church and synagog have preserved the kindlier aspects of the activity, while for some years at least, one could not avoid noting the conscientious severity in which some professionals exercised their newly found "science" and "art." Another reason for the use of the word is that in a considerable degree church and synagog practice has been but a continuation of the old fashioned indiscriminate alms-giving. It has not been systematic and constructive. There has been no careful survey of social conditions, no analysis of the causes making for poverty, illness and crime, nor has there been a semblance of a systematic program. It has been the old practice of answering at the moment, more or less adequately, individual petitions for assistance or giving assistance in individual cases brought to the attention of the church or synagog.

There is still another thought in the use of the term "charitable," namely, that the motive also is not modern. It is looked upon by many, and only too often presented by the preacher, as a work of supererogation. I trust that you will not consider me quite hopeless if I venture to say that even this erroneous

attitude is not wholly evil. Those who share it are after all doing kindness "for its own sake" in spite of the fact that one might interpret their conduct as a selfish "laying up of merits." There is a "grace" in this kind of giving by those untutored in what is their just due to their fellowmen. And is it not true that their interest eventually enlightens them and leads them to the more modern moral and social attitude? Many who thus give for the sake of giving are brought both to give and to labor for the sake of their brother man.

The casual, unorganized practice of charity, referred to above, still does very well in restricted communities that are close corporations, the members of which are well known to each other and where the causes of distress are only temporary. In medium and large cities, however, better methods are imperative to make the work efficient and the assistance rendered sufficient. The work to be constructive must be intelligently motivated and intelligently conducted. Many have the idea that the chief object of organized social work is to eliminate fraud in giving relief. This is not so. In a certain sense there are no frauds among the applicants for assistance. The so-called undeserving may not deserve what they ask for, but they are justly entitled to that brotherly attention and guidance that will put them back into the ranks of the self-respecting and useful members of society out of which they have fallen. It is much easier to shirk the problem by turning them away, with or without a small dole, than to attempt to discern the causes of their moral breakdown and build up again their confidence in themselves and in society.

All these are gradually vanishing conditions. Social workers have impressed their principles and methods upon the larger community. Federal legislation, as well as state and city, has been evoked to prevent poverty, crime and disease so far as these are socially preventable. The administration of relief, by public and private agencies, is becoming more and more constructive. Officers do no longer consider cases wholly individual, but largely typical. Even county poor boards are using more and more of modern method in outdoor relief. All sorts

of educational and social endeavor are conducted to better conditions of living and to raise the status of the under crust of society. Also churches and synagogs are conforming their activities to modern ideas and methods. It is probably true that churches and synagogs are among the most conservative in these things, in spite of the fact that the newer movement of our time was led in many instances by the settlement houses which were conducted by some churches, and that the churches and synagogs furnish a large number of social leaders and workers. Nowadays the progressive churches and progressive synagogs have community centers both for themselves and for all who would use them as well as neighborhood houses for the bettering of neighborhood life and bringing the ends of society into closer touch. We find all kinds of other social activities—classes, clubs, loan societies, playgrounds, hospital work and various other kindred activities conducted under church and synagog auspices. Better still, we find not merely separate churches, but whole denominations aligning themselves for progressive social propaganda, daring to point the finger of reproach to wrongs directly traceable to unsocial conditions and legislation, and laboring shoulder to shoulder with secular organizations for needed reforms.

All this is true of the synagog as well as of the church except the last mentioned activity for radical social reform. But perhaps that, too, is not so far off. After all, the modern cry for justice to all and for the rights of the poor finds no nobler inspiration nor stimulation than that given by the prophets of Israel and the Mosaic legislation. Rauschenbusch but voices universal opinion when he says that "the Old Testament has been one of the great permanent forces making for democracy and social justice." Especially does he find this true as the morality of all of these social questions is public and not private morality. It is, therefore, not too sanguine to expect that the synagog will not remain forever silent while others are reviving the appeals of Isaiah, Jeremiah, Amos and Hosea in our day.

The answers to the questions submitted to the members of

the Conference prove abundantly that the modern spirit lives in the American synagog. While in most places the synagog leaves the work of administering relief to Jewish charity societies, in practically all instances the co-operation between these societies and the synagog is close and constant. Social service committees and auxiliary societies do much of the friendly visiting and follow-up work. Other social work is carried on directly by the synagogs themselves. The funds for this work are in some instances provided out of the regular budget; in others, are obtained by special collections and contributions. Only in one or two cases are we informed that the expense is provided by the munificence of a single individual. I mention this to show that it is the community spirit and democracy that are at work. I have the names of eighteen congregations that employ trained social workers for these activities. I do not include those synagogs whose rabbis answered "yes" to the question with the qualification that the paid worker was employed by the Federation of Jewish Charities or other body independent of the synagog. This is a noteworthy development. For these are officials of the synagog whose work lies entirely outside of the congregation itself, except in so far as they arouse in the members of the congregation the laudable desire to participate in their labors. In practically all cases these professional workers are assisted by volunteers who are members of the congregation. A few have also paid professional assistants. Most congregations have no paid workers, but have volunteer organizations of non-professional social workers. The number of volunteer trained workers is negligible. To make the account correct it should be said that only the fewest of these social workers in the synagog, professional and volunteer, give all of their time to their duties. Sixteen, in nine congregations, are reported as being on full time, that is, as having no other occupation save that for which they are employed by the synagog. On the other hand, a large number of volunteer workers in the synagog are reported as doing regular work, that is, their tasks are regular and based upon a systematic program, not haphazard and casual.

The social spirit shows itself in many synagog schools. Here we note that the children are given the opportunity to aid worthy causes both by money contributions and by personal service. In several places the school children pay regular visits to their sick fellows in the hospitals and at home. In Pittsburg the children of Rodeph Shalom School have a junior federation, which is ancillary to the Federation of Jewish charities. The junior federation dispenses about $600 a year. In a large number of schools there are regular charity collections which are given to various causes selected by the children. Thus the young are taught their social duties in the synagog schools and develop early in life an interest in remedial and constructive agencies.

Again, the Sisterhoods connected with many synagogs are usually active in social work. They co-operate in the way that has been indicated above in relief and social work conducted by the synagog, assisting the men; and they conduct many independent enterprises. Notable is the work done by the Council of Jewish Women for immigrant women. Many a woman has been saved from a life of shame through the watchfulness and effective organization of these women. I include this work here because in most cities, if not in all, the Council is auxiliary to the synagog.

Thus an important question with respect to the synagog and social work answers itself. We have seen in past years the growth of professionalism; the multiplication of secular Jewish societies for social work. The duties which formerly were met only by the synagog were gradually assumed by independent organizations. It seemed inevitable that eventually the synagog would have none of them left. Dr. Schechter, Mr. Lewis and others have looked upon this as a perfectly logical development and a final one. Accordingly, the synagog may not be absolved from helping to meet these pressing problems, but it must leave the actual work in the hands, more capable hands, of others. If aught is left to the synagog in this field it is only the duty to inspire its members with a social conscience and to lead them to participate in the endeavors of the social service organiza-

tions of the community. True, this is noble enough a task and happy the synagog that can completely succeed in such inspirational work. But the course of affairs in the last ten years has indicated a different answer. The synagog is fitting itself more and more for social service. It is beginning to meet some of the manifold needs of the Jewish community outside of outdoor and other relief, and in many places it attends also to these. While religious activity as such is not neglected, there is a growing recognition of a social implication in the phrase "to learn, to teach and to do."

Some of our members in listing the social activities of their synagogs have included organizations which for the purposes of this discussion I have considered secular. I am not sure, however, that they are not more than half right. Here a sharp distinction must be drawn between synagog and church. The synagog is more than a church, as Judaism is more than a religion. In times past and present, it is true that both synagog and church have engaged in almsgiving, in sheltering the homeless and caring for the sick. But secular societies doing such social work today are not recognized as church affiliations. It remains, therefore, to determine whether our Jewish charitable and social service organizations are in the same sense secular. If not, are they to be put in the same class as a Catholic or Lutheran or other denominational charity? In large cities there are, no doubt, many Jews who support philanthropic agencies, whose pride it is to claim that charity is their only religion or, indeed, that they have no religion at all. In spite of the frequent admonitions they receive from the rabbi (whose fine scorn is lost on them, as they do not hear it), I am not inclined to believe that they are as numerous as some of us may have thought. This could easily be determined by a comparison of the lists of contributors to the charities with the congregational rolls. On the other hand, it is true that in smaller communities the pressure of social life is usually too great to permit any considerable number of Jews to withhold themselves from the congregation. I have word from many cities that the vast majority of the supporters of Jewish philanthropy are

those whose names make up the congregational roster. The question, therefore, arises whether in the smaller communities at least the independent charity society, the free loan association, or other social service organization may not be considered an adjunct of the synagog. The membership is made up entirely of members of the synagog. The meetings are usually held in the synagog building. The leaders are the synagog leaders. True, there may be organizations in the same communities made up exclusively of synagog members that could not by any stretch of the imagination be described as adjuncts of the congregation. The purposes of their organizations are widely different from those of the congregation. But these philanthropic organizations are in practically all cases outgrowths of the synagog and are doing work which previously was done by the synagog. The Board of Guardians in London, like many of our American charities, has superseded synagog committees. In our larger communities the connection with the congregations has been lost, but in the smaller the relation is still, I believe, very close. This is said merely in passing to suggest that in Judaism the line of demarcation between secular and religious organizations may not be drawn too fine.

In order, however, to avoid confusion of thought, let us accept the distinctions as usually held. For we are interested in learning precisely this: whether with the existence of separate organizations for the prosecution of social service, there is aught left for the synagog to do further than to inspire, instruct and encourage its membership for social service. The question arises only out of a misunderstanding of the field. Social work will never be narrowed down to a small band of professional workers, though there are some people who say that they should do the work for which they are trained, as others are not fitted for such service. With trained and paid experts in the work it was thought that the volunteer worker was in the way. Indeed, the first professionals in the field themselves were of this mind. They found their work misunderstood, the impulsive friend of the unfortunate was only too often discovered working at cross purposes with the charity

organization man and nullifying his best efforts. But the error was not so much lack of training in expert work as lack of sympathetic co-operation with the expert worker. Few social workers today believe that it is possible to succeed without the volunteer, who sympathetically and intelligently co-operates with their organizations. So also there was, perhaps still is, some misunderstanding between church and synagog committees and secular relief and other philanthropic societies. The former, in muddle-headed kindness, frequently hindered the constructive work the latter were aiming to accomplish. In my own experience in organized charity work, I heard of one good old soul on a church committee who was both outraged and heartbroken because she had to give up a case of which she had been taking care for over twenty years. The family does not need any help now, and I believe that this lady realizes that her method of treatment from a social viewpoint was not even kind.

But the old antagonism between church, synagog and secular relief society is dying. The religious organization has come to understand the need and value of co-operation with its former rivals. Its social work may be made much more efficient than it ever was. On the other hand, the social worker has come to understand his work better. He realizes that his field is a shifting one. Some of the work that formerly he was compelled to do has now been assumed by society at large. In time the public will render even more service and will make many private organizations and institutions unnecessary. For the present it is the duty of the social worker to interest and educate the entire community not merely in philanthropic contributions, but also in the social work itself, i. e., in personal service. Every well organized charity society has a large body of volunteer helpers. These are organized, trained after a fashion and work regularly under the supervision of the professional heads of the society. Most often these volunteers are recruited from church and synagog. I fancy this alliance with religious organizations has made for a beneficial reaction toward kindlier methods. The social worker appreciates the value of the sound sentiment which formerly was the ruling motive. He

is bringing friendship to those who need it, perhaps, more than anything else. It is but a recognition of the rabbinical distinction which held *gemiluth hasadim* superior to *zedakah*. But it is a regaining of this sympathetic sentiment under proper emphasis and wise control. Of course, we must say that *zedakah* as understood by our people was never wanting in loving kindness, though latterly we have heard some rather vociferous expositions of the term on the basis of its primary meaning which would read charity entirely out of our Jewish ethics. Socially and politically, it is true, we must hold justice as fundamental; but I do not hesitate to say that the feeling of sympathy for the unfortunate always precedes the understanding of and the desire to remove the injustice they suffer. For the knowledge of this injustice does not come until an awakened sympathy leads people to examine conditions more closely. In the synagog work, therefore, independent or connected with other agencies, I say sympathy must come first. In a word, the average man is less fitted to be a judge than a kind brother, much as the judge is reminded to remember mercy.

Bergman and others who have written on charity in Judaism have shown that in Jewish ethics there is no religious life without the practice of charity. In biblical times we do not know of organized charity, except in so far as the legislation providing for the poor may be considered public poor administration. In rabbinical times the need produced the organization which was hinted at above, and gave also a useful definition for its guidance: "He who has enough for two meals must get nothing from the *tamchui;* he who has enough for fourteen meals must get nothing from the *kuppah;* he who owns to the value of 200 *zuz* or earns 50 *zuz* has no claim on what is left for the poor from the field." And while the rabbis taught and ordained the public administration of charity, they also inculcated individual practice. He who preserved a single soul was considered as if he had saved the whole world. The "visiting of the sick" received recurring emphasis and praise. In the middle ages this parallel duty of public and private charity was

continued. And from the middle ages we have this very modern sounding statement in the Book of the Pious: "The noblest charity is to allow a man to earn pay for work done, even though one does not specially need the work." Maimonides taught the same principle in his "Gifts for the Poor." In these days also is to be found the adaptation of charitable and social practice to the changing needs of the times. The ransoming of captives and the provision for dowerless maidens took highest importance; the "messengers of Zion" were honored guests, and the "traveling students" were piously sustained. In this period also were first developed those "holy societies" which to our own day have remained potent instruments of self-help as well as of charity. I need not here more than mention how much more frequent and onerous was the task of relieving and sustaining the victims of persecution and expulsion, a duty which has come home to us so forcefully in this country since the war and which this Conference ought to take up in a spirit of constructive co-operation. Through it all, however, there was no narrow conception of the doing of loving kindness. Rashi was able to write in the eleventh century, "They (the Christions) themselves know that their poor are supported by Jews" (quoted by Bergman, *"Soziale Ethik im Judentum"*).

In modern times has come the manifold devolopment of Jewish charity, the multiplication of all those institutions with which we are acquainted for education, the care of the sick, the widow and orphan, the loaning of money to the poor to enable him to help himself; and of all those other agencies that have given vogue to the misconception of the non-Jewish public that there are no poor among us. As to the question whether the synagog has a field for social service, the synagog of the past never considered that it had a field without it. Now as always social work is religious work, and the synagog that ignores life does not function properly. In its most optimistic reading of the present situation, it cannot think that the whole field is pre-empted. Let us here briefly take up practical methods.

Instead of trying to outline an academic program, I shall

be bold enough to indicate ways and means that I have found workable. You will remember that above the co-operation of the religious school in social service was referred to. That was for the purpose of adding social significance to the religious teaching of the children. The school also opens up a field for the social service committee of the synagog. In my own congregation we have been put into touch with needy families through the school. The teacher has reported to the rabbi instances of apparent underfeeding, of neglected illness and physical defects, of lack of proper clothing, of irregularity in attendance due possibly to unfavorable home conditions. This has enabled us to improve the condition of some of our poor and of regularizing the school attendance without ever permitting the children themselves to suspect the source of our information. It should not be necessary to add that the primary object here is not to better school attendance. All medium sized communities have the same opportunity of beginning their work directly out of the school itself. Where congregations conduct separate schools for non-members' children and for children of the poor, the opportunity is greater, though greater tact is required. We are now projecting parents' meetings, which we are hoping will also be of social value.

Our social service committee co-operates closely with the Associated Charities. The charities occasionally refer Jewish cases to us. By consulting with the officers of the charities and especially by co-operating in the analysis of the case, we are able to do what is needed. Our committee, a ladies' committee, by the way, has a fixed maximum monthly appropriation. If any case requires more than the rule permits the committee to expend on a single case, it is reported to the meeting for action. In Erie, also, there is a free loan society connected with the orthodox synagog, though I believe that the connection is rather loose. They loan about $100 a month in sums of twenty-five dollars and less, without interest, and they receive repayments in weekly instalments. At the time of this writing there has not been a single failure to meet the weekly obligations. We have a number of sewing circles which work for the benefit of

our orphanage. In all these activities the social work of the synagog is made more efficient, because there is, in every instance, the most cordial co-operation between the synagog committees and societies and the professional social workers of secular societies. There has been no working at cross purposes with those whose business it is to understand the social service needs of the community.

Perhaps the finest social work done by our committee, as it is also the finest done by the Associated Charities, is with the so-called undeserving. There have been those who have been on the border line of independence who, through weakness or cupidity, have attempted to wheedle assistance out of the charity committee. A friendly relationship with such cases has had the result of restoring personal pride. I know of an instance in which an applicant for charity, not very long after he had made application for assistance, became himself a contributor instead of a taker of charity.

In other cities other opportunities have presented themselves. Many rabbis visit prisons and workhouses and interest their congregations in the welfare of the prisoners. I need not here tell in what ways this interest shows itself; they are well known. The important thing, however, is the continuation of the friendly interest after the prisoner has completed his sentence and must once again face an unfriendly and suspicious world. The churches, and not less the synagog, have here a tremendous social responsibility. Hitherto society, together with our pernicious penal system, has assiduously made criminals, while our unsocial attitude has managed to keep the unfortunates in the criminal class by shutting the door of respectability in their faces. Sending prayer books and old magazines to the prison is helpful enough, as are also the sending of *mazoth* on Pesach and the holding of services, but a better test of our Judaism is the friendly greeting and help, the opportunity to work and attain a respectable position in society which we give to the former prisoner. I believe that work in prison and with former prisoners is being excellently done by members of this Conference and the synagog to which they are attached, and I must add

that, in some districts of the B'nai B'rith, the rabbis find in the members of that order the very best co-workers.

Another rather neglected field is that which has been taken by the Free Synagog of New York. This is a medical social service. It is all the more important since it has not been well understood by the average community, indeed, by the average hospital organization outside of the larger cities. We are only beginning that work in our general social organizations of Erie. This work includes the helping of the families of the sick poor, the investigation of living and working conditions in order to determine whether the causes of the illness of the patient are socially preventable; to follow up the case after the discharge of the patient from the hospital to assure him of a complete convalescence and to prevent him from falling into the same conditions that were at first responsible for his sickness. The relation of this work to tuberculosis is especially important and has been efficiently worked out by the Free Synagog. In hospitals it has often resulted that some who have asked for free treatment in the wards have been compelled to pay their just fees, for the investigation of the social worker has revealed their full ability to pay for their treatment.

In the large Jewish communities we find the synagog stepping forward to fill the gaps in the work of the philanthropic organizations of the community. In all instances we find this endeavor most cordially approved and assisted by the social service societies of the community. We might mention synagog services and social activity for the blind and the deaf; neighborhood houses, with day nurseries, sewing classes, playgrounds, milk stations and other features connected with them. There are boy scout organizations and camp fires for girls. A large number of synagogs have committees to deal with transients, a problem that has thus far baffled all the ingenuity, at least of the smaller communities of the land. Child welfare work, besides some of the things mentioned above, also includes savings' funds for children, in and out of the religious school. Ten rabbis report that their congregations have done systematic work in combating prostitution and other forms of

social evil. Seventeen congregations have remedial loan funds and some congregations have taken up the Big Brother and Big Sister movements. A number of congregations report organized work in behalf of newly arrived immigrants, and no doubt most of those reporting employment bureaus work also in this field.

The practical question that puzzles many rabbis is how to begin. I can not say that I had that difficulty, for in my community the work was thrust upon us. Pressing problems of poverty, illness and delinquency were there for solution. We have done the best we could with them and I am happy to say that in some instances we have been reasonably successful. The way to begin is to know what is needed. This means a social survey of the community. The term need not frighten us, for no one expects a complete and scientific survey, as the first bit of social work of a congregation. Certain phases of required social work are naturally prominent in every community. It is these phases that should be canvassed as well as possible. After greater experience has been gained and a body of dependable volunteer social workers has been formed, a complete survey may be attempted with greater confidence. But I also think the synagogs may reasonably anticipate great assistance from the newly created office of national field secretary of the National Conference of Jewish Charities. With this assistance a rabbi will be able to organize his social service department on a workable basis; he will more successfully train his workers in the principles and methods of social work. He will learn approved methods of procedure in attacking the problems of his community. Many denominations conduct their own social service bureaus and some have field secretaries. So far as I know there are five such secretaries now: Baptist, Congregational, Methodist, Presbyterian and Protestant Episcopalian. This does not include Rev. Charles S. MacFarland, Secretary of the Commission on Church and Social Service, representing constituent bodies of the Federal Council of the Churches of Christ in America. No one can reasonably question the help that such a secretary or bureau would render to

the members of this Conference and I respectfully suggest the establishment of the bureau and the election of a secretary, whenever our finances permit. I am firmly convinced of the need of some expert guidance to standardize our social work and, incidentally, to save some of our communities from the gushing young lady who "does settlement work" because she finds it "so interesting." Perhaps a good way to summarize the relation of the synagog to the philanthropies is to say that through co-operation with secular societies, organization and method are coming into synagog social work.

In conclusion, I trust that I may again advert to a thought to which I gave expression in the early part of this discussion. I am thinking of some of the reports of Committees on social questions which have not fared very well in this Conference. I do not wish to speak for any of these Committees, but I cannot help believing that their ill success has been due partially at least to the fact that this Conference has not been ready to adopt a positive and progressive standpoint on questions that touch deeply the social welfare of the community. One cannot reasonably ask that, on all particular questions, every member of the Conference shall blindly vote for what an individual, a committee or even a party may for the moment take to be the pathway of social reform leading to true brotherhood and justice. But it is not unreasonable to expect that the general sympathies of this Conference, like those of all religious associations, should unhesitatingly be expressed for the exponents, militant though they may be, of social progress and social justice. Fundamental conditions that are wrong can be changed only by the state. That done, the perfect day will not have arrived, and social workers in the synagog and elsewhere will still have plenty to do to overcome the evils which will arise from individual weakness of character and lack of knowledge. The trouble with most of our social endeavor today is that it must deal with conditions that are the results of general causes, causes that rest in the faulty organization of society. Religious bodies may not be able to correct these matters, but they are not, therefore, absolved from undertaking the labor

along with the forward thinking and working people of our day. Individually I am sure that we are all doing our share to reduce the economic pressure upon the poor, to lessen the dangers of industrial life, to safeguard the child from industrial exploitation at the expense of his body and soul, to protect woman in the hard world of industry, to bring a better understanding of mutual rights and mutual responsibilities between employer and employe, to better housing conditions and in general to help towards making the conditions of life and labor more conducive to health, virtue and contentment. I believe that we agree on most of these things. Practically all social workers agree on them and, what is more, they also agree that the movement to succeed in them will make faster progress if all organized religious bodies, especially national associations, will vigorously support the movement. This is the modern legitimate succession to the prophets of ancient Israel and we have a prior claim to participate therein.

I have said this much because there is no getting away from the conviction that unless our social work in the synagog is also motivated by some such stern and serious purpose, by a moral indignation aroused to expression and action, it will be merely toying at philanthropy in outworn methods and undeserving of the confidence of the very people whom we appear to be so solicitous to help. The rabbis, who are members of this Conference, knowing that this organization of their colleagues has taken its place in the ranks of other fearless religious bodies for justice and human rights, will have a better heart both for engaging the special aspects of the general needs that show themselves in their respective communities and for their cooperation in the wider battles in state and nation.

DISCUSSION

RABBI EMIL W. LEIPZIGER

I presume that I ought to approach my task with mingled feelings of trepidation and elation because this is the first time in a membership period of sixteen years that I have had the opportunity to address the Conference when my words were a part of the program, except words of prayer and devotion which, I remind you, were addressed to the Divinity above and not to the divines below. I am not one of those to attribute this peculiar circumstance to the machinations of a ring; in a moment of humility I might attribute it to my own diffidence; in a moment of self-exaltation I might stray so far from the path of modesty as to find the cause in my own reputation as a good listener. However that might be, I feel at this moment I ought to make a *sheheheyanu,* and I trust when I am finished none of you will be impelled to *bensch gomel.*

The task before which I tremble and in which I rejoice is to discuss the thorough-going paper of Rabbi Currick, to which you have listened with attention and interest. I wish to say that I was instructed by the historical outline of the relationship between the synagog and philanthropy. I concur in his findings that in the rising professionalism caused by the emphasis upon a new social philosophy, the synagog has lost its interest and some of its leadership in the field of social work. I thank the writer of the paper, too, for giving to us the optimistic view that, in spite of this rising professionalism which has become very jealous of its so-called rights and prerogatives, the synagog itself has been influenced by the new social spirit, has felt the impulses of democracy so that men have arisen within it who feel that the center of gravity of religious life has altogether shifted and that the true moral challenge today is directed not to individual, but to social needs. Finally, I agree thoroughly with his recommendation that there ought to be established a bureau headed by an expert

in social and religious work or there ought to be designated a field agent whose duty it would be to direct and guide communities which desire to enter upon a definite program of social work in connection with the synagog.

I am especially glad to emphasize this point because we have in our midst a layman who, for some time, has occupied the advantageous position of being able to impress his social spirit upon and to impart his expert knowledge to the young aspirants to the Jewish ministry in Cincinnati and I desire to add that more important than to have a Social Service Bureau to guide the Jewish religious communities is the need that the work of Dr. Bogen (for it is to him that I refer) be continued now that he is to leave the local field in Cincinnati for broader work. I am sure that many of us would like to have the assurance that such social training will continue to be a part of the curriculum at the Hebrew Union College.

The rest of the discussion then emphasized certain elements of service the synagog could render in its relation to the philanthropies. First breaking through the preconceptions that charity is a means of grace for the individual and that the unfit must die. For the latter, the synagog, through the preaching of its leaders and through their example, must substitute the ideal that the unfit must be made fit; that it is the duty of the strong to support the weak. Finally, the synagog must bring the spirit of consecration to those who labor in the field of love and human service.

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LEX TALIONIS

RABBI JOEL BLAU

Introduction

Thought, like rock, is stratified. Until we learned how to read the runes on the oldest Tablets of Stone, the story of Genesis was good enough for us. Until we learned how to uncover the buried cities of the past, we knew not the meaning of civilization. And until we learn how to trace with accuracy the first feeble beginnings of the intellectual and moral life of man, we can not understand the deathless struggles of the human spirit for truth and righteousness.

We walk on cemeteries that were once cradle-places. A petrified leaf, or a fossil fish, is biographic of the unfoldment of life on this planet; an arrow-head, or a flint-hammer, drives home to us the pathos of the first human efforts at mastery; can not then the rudimentary stages of the universal human concepts reveal as much as a crude tool of the stone age?

If the *lex talionis*—the Law of Like for Like—were nothing but a fossil thought, it ought to engage our interest as containing the record of the development of the notion of Justice. But it is more than that; it is more than merely the echo of the caveman's voice come down to us: it is still alive with the voices of our own time, it speaks to us in our own tongue.

Here lies the difference between the study of the material aspect of early civilizations and the study of their spiritual aspects. Bringing to light a rude implement of antiquity will not help us in the construction of our engines; but hauling up

some thought by which the ancients lived may uncover ideas useful to ourselves. Our tools are different from theirs; our thoughts not quite so much. When, therefore, we dig down to some buried Babylon, there is no likelihood of confusion; there is a clearly marked difference between a stone-hammer and a steam-hammer. But when we dig down to some buried City of Thought, there is a twofold danger of confusion; either that of reading our own thought back into the annals of the past, or that of reading the thought of the past forward into the annals of the present; either that of exaggerated differentiation or of unwarranted identification.

This danger has, by no means, been avoided in the study of the biblical "Eye-for-Eye" law. There were those who found this law so inconsistent with modern thought as to explain it entirely away and out of the Scriptures; while others again regarded it as being so fully in agreement with our theories of crime and punishment as to insist on its being left there without modification, "red in tooth and claw."

The truth lies somewhere between—a favorite resting place for Truth. The well-known biblical formulation of the "Like-for-Like" principle, namely, "An eye for an eye, a tooth for a tooth," etc., is in itself an indifferent proposition, or general precept, capable of being construed from the standpoint of the cruelest vindictiveness as well as from that of the most exalted sense of justice.[1] It is an instrument whose function depends entirely upon the user. And because of its neutral nature, it is particularly suitable as an index of the development of society's attitude towards the criminal.

And now, having stated my conclusion at the very outset—it is not a bad method to begin with the end—let me trace the steps by which this conclusion was arrived at.

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[1] See Sulzberger, *The Ancient Hebrew Law of Homicide*, p. 119, where the biblical Eye-for-Eye law is declared in a characteristic understatement: "a popular maxim;" p. 121: "a forensic statement appended to the enunciation of the law."

General Line of Development

In order to obtain a clear background against which the details of the Jewish Law of Retaliation shall stand out in their historic evolution, it will be necessary to give first a brief sketch of the general line of the development of this law.

It has been pointed out long ere this that this law is far from being typically Jewish. It is rather human. There is not a race on earth that has not, in one form or another, practiced *Talio*. The Egyptians, the Babylonians, the Chinese; many primitive races and tribes; later on the Greeks and the Romans, all accepted the *Talio* as the basis of their dealing with human wrongdoing. They applied it to all manner of offenses against property and persons. It therefore harks back, no doubt, to the primitive promptings of revenge[2] whose gesture is the upraised fist. But who shall say that even the fist of vengeance was not raised to something higher than itself; that even in those early promptings there was not a dawning sense of justice, of that intolerance of evil which later made possible the rise and growth of the social order. When the child—epitome of the race development—says to its fellow: "You hit me, I'll hit you!" it acts instinctively on motives of personal revenge; but what this same child really means is: "You hit me, I have the *right* to hit you!" One can not be long among children without noticing that even their most vicious deeds are expressions of an outraged sense of right and wrong.

If, therefore, one were to argue back from the children of the race to the childhood of the race, it were, by no means, an absolute condemnation to say that the "Eye-for-Eye" principle sprang from indiscriminate personal revenge. Even at its earliest stage this principle might embody a sort of rudimentary justice.

We are in a position to observe the operation of this principle at a later stage when it has already become the expres-

[2] This seems the most natural explanation of the *Lex Talionis*, concurred in by many writers.

sion of a growing sense of justice. I refer to the story of Cain and Abel, undoubtedly a narrative which harks back to dim antiquity. Here, in this tale, we are told that "the blood of the victim cries out of the ground;" that while the earth must needs "open her mouth to receive the blood," she "curses" the murderer. Nature revolts from deeds of violence. And here, too, we receive a hint of the treatment accorded the murderer during the epoch in which the writer lived, or which he reflected. Cain, in his entreaty for mercy, calls out to God: "It shall come to pass that *everyone* that findeth me shall slay me."[3] The crucial point in this is the word *"Kol"*—everyone. It is plain that this narrative belongs to the pre-*Go'el* stage. The blood avenger is not yet a definite person, the nearest kinsman, as in later times; any member of the tribe, finding the culprit at any place, could slay him.

This blood vengeance by any member of tribe or clan made the administration of justice rather promiscuous and uncertain. The responsibility for the execution of punishment had to be fixed, had to be laid on a definite person, whose duty it was to see that the ends of justice were served. Hence the institution of the *Go'el,* the nearest of blood, who washed the blood-stain off the family by punishing the offender. It were showing an imperfect historic judgment to picture the *Go'el* as a blood-thirsty hound tracking down his quarry. At a time when there were no tribunals, the *Go'el* was the only human representative of divine justice, who would have been derelict in his duty and would have incurred disgrace, had he not fulfilled his grim task.[4]

But even under the *Go'el* system, the administration of justice remained somewhat uncertain. To be specific, two evils sprang up under it, tending to defeat the ends of justice. One was the effort of the culprit to escape the consequences of his deed; the other, the readiness of the *Go'el* to shirk his appointed task. On the one hand, the culprit would "seek sanc-

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[3] Gen. IV 15.

[4] See Michaelis, *Mosaisches Recht,* II p. 309; on Arabian counterpart of *Go'el—Tair*—see *Ibid,* 315-325.

tuary" even in the case of capital offenses;[5] on the other hand, the *Go'el* would accept *Kofer*—ransom—even in cases of premeditated homicide.[6] For, although the conception of tribal and family honor prevalent in those times rendered the acceptance of *Kofer* a disgraceful act, yet the number of those *Go'alim* steadily grew who consented to a money compensation.

Hence there arose the necessity of so regulating the office of *Go'el* as to remedy both evils. This was accomplished by the Mosaic code through the institution of the Levitical Cities of Refuge.[8] A veritable stroke of genius this, for it was meant to banish two evils at once. On the one hand, sanctuary was granted only to the unintentional manslayer; on the other hand, the option to accept *Kofer* was restricted to unpremeditated manslaughter and minor offenses against the person. Numbers XXXV 31, 32, contains an express prohibition of the acceptance of *Kofer* in homicide cases, which, however, is not to be construed as enjoining *Kofer* in all other cases—as the Talmud,[9] and some writers think—but rather, as one opinion of the Talmud[10] has it, as leaving to the *Go'el* the option of accepting *Kofer* instead of executing the *Talio*.

Naturally, in order to render the institution of the Cities of Refuge effective, judicial investigation of the crime was necessary.[11] But it is obvious from what has been said thus far that the judicial procedure was but intended to regulate, not to supplant, the work of the *Go'el*.[12] My point, however, is that the function of the *'ir miklat* was not, as may be supposed, to

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[5] Ex. XXI 14.

[6] Num. XXXV 31, 32.

[7] See Michaelis, *Ibid*, p. 315: "niedrige Gewinnsucht die das Loesegeld annimmt."

[8] Ex. XXI 13; Num. XXXV 9-35; Deut. XIX 1-10; Ibid. IV 41-43; Josh. XX 1-9. Here the question which exercises the critics as to the historicity of the Cities of Refuge is not considered, it being irrelevant to the appreciation of the Mosaic legislation as an ideal system.

[9] *Baba Kama* 83b.

[10] *Baba Kama* 83b.

[11] Num. XXXV 24.

[12] Num. XXXV 19, 21, 27; Michaelis, *Ibid.*, 321.

soften the rigor of the law, but rather to enforce the law by holding the *Go'el* down to his task and thus preventing the escape of wilful murderers.[13] To say, therefore, as Judge Sulzberger does, that the *Talio,* with the *Go'el* as its lawful instrument, is inconsistent with the institution of legal procedure and the establishment of *'are miklat,*[14] seems to me erroneous; to invent, as he does, on the basis of this error and aided by a curious manipulation of texts, a mythical *Go'el hadam,* no longer a family champion, but an official executioner,[15] seems to me fanciful; and lastly, to maintain, as he does, that, in general, the moment the Law steps in the *Talio* ceases,[16] is in opposition to most writers on the subject who, with the possible exception of Wundt—whom Sulzberger may have followed—agree that the *Talio* is the basis of all modern punishment by law.

No, the *Talio* is not to be identified with revenge pure and simple, which the law replaces by justice; it is *revenge traveling towards justice.* In both the *Go'el* and the regulated *Go'el* stage, justice is sought. In this stage the *Talio* (observe the etymology of this word is *talis*) seeks to inflict punishment in kind—occasionally accepting an equivalent in the form of *Kofer* —but it does not yet seek to limit the amount of punishment. As yet it means only "Like for Like;" it does not yet mean "Measure for Measure." It achieves identity of punishment either by inflicting on the offender the same kind of harm as done by him; or by mutilation of the portion of the body which has been the instrument of wrong; or by simulating the place

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[13] I am aware that this is not the accepted opinion—rather the reverse. But the solicitude expressed in Num. XXXV 31-34—the verses appended to the chapter dealing with *'are miklat*—lest the presumptuous homicide escape and the cause of justice suffer, points clearly to the chief motive of the legislator, namely, the prevention of the abuses in connection with *Kofer* and Sanctuary.

[14] Op. cit., p. 118.

[15] Ibid., p. 55.

[16] Ibid., p. 117. "Hence arises legal punishment to replace the *lex talionis.*"

and the circumstances in which the wrong was committed. The next stage must needs be that the *Talio* determines not only the kind but also the amount of punishment, and "Life for Life" or "Eye for Eye" receives a limiting sense and means: *"only one* life for a life"—no more; *"only one* eye for an eye"—no more. In the institution of the Cities of Refuge the chief concern seems to have been that adequacy of punishment receive the interpretation of "no less" than justice demands; thenceforward we meet with a growing concern that it receive the construction of "no more" than justice allows. Finally, we come to the last stage when the thought of the absolute identity of punishment and crime is abandoned—except in homicide cases—and equivalence is substituted for identity,[17] either in the form of fine or loss of liberty.

This, in brief, is the general line of development. I shall now proceed to details.

Lex Talionis in Bible and Talmud

The three classic texts of the *lex talionis* are found in Exodus, Leviticus and Deuteronomy. The one in Exodus is usually emphasized above all others; from one point of view rightly so, because it is the key to the historic development of the *lex talionis;* yet the clearest and most definite statement of this law is contained not in Exodus, in the familiar "Eye for Eye" formula, but in Leviticus XXIV 19 and 20, in the verse: "And if a man cause a blemish in his neighbor, as he hath done, so shall it be done to him." And again: "As he hath caused a blemish in a man, so shall it be done unto him." These words seem to admit of no compromise; indeed, they are the ones that appear in the talmudical exegesis most difficult of interpretation;[18] and, if taken by themselves, they would point to the relentless execution of the *Talio;* but they must be regarded in the light of what has already been said about the

[17] For this distinction between identical and equivalent retaliation, see Goitein, *Vergeltungsprinzip,* p. 3. ("Gleich," "gleichwertig.")

[18] *Baba Kama,* 83b.

Go'el system, under which the acceptance of *Kofer* became optional; and thus they can only be understood as giving preference to *Talio* over *Kofer*. The rest of the text in Leviticus is more or less a repetition of the Exodus text: "Breach for breach, eye for eye, tooth for tooth."

The text in Deuteronomy deals with false witnesses: "Then shall ye do unto him, as he had thought to have done unto his brother. . . . And thine eye shall not pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot."[19] This law, which had its counterpart in Egyptian jurisprudence, as mentioned by Diodorus,—yet was hardly derived from it since it occurs also among the Romans, the Chinese and the Teutons,[20]—shows the clear connection between the *Talio* and the abstract conception of justice; for here the *Talio* is ordered not for the criminal deed, but for the criminal intent. The Pharisaic interpretation of this law, as applying only to cases where the falsely procured judgment has not yet been executed,[21] is well known. The object sought was not to give satisfaction to the injured party; but to satisfy the outraged moral sense.

The only example of analogous or symbolic *Talio*,[22] that is, of the mutilation of the offending member of the body, is found in Deut. XXV 11, which orders the cutting off of the hand in the case of a woman who has interfered in the quarrel of men in an unseemly manner, and which significantly adds (v. 12), "Thine eye shall not pity her."[23]

And now to the text in Exodus which, after all, is our master-text. Here (v. 18 to 25), after the case of assault and battery, taking place in the course of a fight between two men and resulting in the light injury of one of the parties, is disposed of, the case of a gravid woman is taken up, who was

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[19] Duet. XIX 16-21.

[20] See Goitein, Ibid., p. 62, note 2.

[21] *Makkoth*, 5b.

[22] For the term, "analogous" or "symbolic" *Talio*, see Goitein, Ibid., p. 83.

[23] In *Baba K.* 86 this punishment too is converted into money payment.

accidentally hurt during a brawl between men. The law is that if abortion ensues, without fatal consequence to the mother, the offender must pay a money compensation. But if such consequence follows—to use the language of Scripture: "If there is *ason*—mischief—then thou shalt give life for life." Hereupon follows the recital—almost as if by rote—of the well-known formula: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." You will notice that the anatomical order observed in this formula is strictly logical; it is anticlimactic, it descends from life down to a slight lesion.

Now the Pharisaic sages—with one bare exception[24]—interpret the Eye-for-Eye law as meaning money compensation. In arriving at this interpretation, they follow two methods. One, the method of exegesis. By various hermeneutical devices the attempt is made to show, both in *Baba Kama,* 83 and in *Sanhedrin,* 79, that the *lex talionis* is not to be taken literally. Most notable among these devices is the attempt to construe Num. XXXV 31, containing the prohibition of the acceptance of *Kofer* in the case of first degree murder, as instituting *Kofer* in all other cases; but this, as I have already pointed out, is inconclusive; and the Talmud itself, in *Baba Kama,* admits that this verse would only make *Kofer* optional. Still more noteworthy is the attempt, in *Sanhedrin,* 79, to show that the *lex talionis* in the case of the gravid woman who was accidentally hurt could not have been meant to apply literally, for it is in direct contradiction to the Mosaic law of homicide, contained in Deut. XIX, which ordered for unpremeditated killing banishment into the City of Refuge. Let it be said here that Sulzberger bases upon this alleged contradiction his theory that the *Lex Talionis* is foreign to the Mosaic Code, is opposed to the whole spirit thereof and must therefore be assigned to Canaanitish origin.[25]

The second method employed by the rabbis, particularly in

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[24] R. Eliezer in *Baba Kama* 84a.

[25] Op. cit. pp. 122, 124, 125, 139-147.

Baba Kama, 83, 84, is to show that the law, if pushed to its utmost logical limit, would reduce itself to absurdity by accomplishing the very opposite of its professed purpose. The purpose of the *Talio* is to mete out equal justice, by making the punishment an exact reproduction of the crime. This procedure, however, would result in very unequal justice, for the punishment can never reproduce the crime with precision. No one eye can be taken for the exact equivalent of another eye. Lest it be thought that this is a mere talmudical quibble, let me refer to a decision rendered by Solon, the Greek lawgiver (mentioned by Michaelis),[26] in the case of a one-eyed man whose single optic was gouged by a two-eyed man. Solon ordered to deprive the offender of both his eyes, for the victim lost his whole eyesight. If you read the Talmud, *Baba Kama,* 84, you will see what a striking parallel exists between this Solonic judgment and the rabbinical argument. Both point to the fact that the literal interpretation of the *Lex Talionis* is early admitted to be untenable, as defeating the basic purpose of the Law.

I have emphasized that the non-literal interpretation of the *Lex Talionis* is Pharisaic. Megillath *Ta'anith*[27] tells us that the Beothusians—a branch of the Sadducees—believed in the literal interpretation of "Eye-for-Eye." Characteristically their reason is given as: *Sheyiheyu shavim keehad;* that the criminal and his victim be reduced to the same condition. Here also reference is made to a Sadducean penal code marked by extreme rigor. This tallies with what Josephus has to say on the difference between Pharisees and Sadducees: "The Pharisees generally are not apt to be severe in punishment;"[28] and "the Sadducees . . . are more severe in punishing offenders than all other Jews."[29] Yet Josephus himself clung to the literal interpretation: "He that maimeth anyone, let him undergo

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[26] *Mosaisches Recht,* V, p. 49.
[27] Chap. IV.
[28] *Ant.* XIII, 10, 6.
[29] Ibid., XX, 9, 1.

the like himself, and be deprived of the same member of which he hath deprived the other, unless he that is maimed accept money instead of it."[30] Josephus would have the *Talio* executed wherever the injury is not compounded. Still more severe is Philo, who does not seem to admit money compensation at all, but accepts the literal meaning throughout. It is characteristic of his method of apologetics that he, following the *Septuaginta,* refers the word *ason* in the Exodus text to the child and explains the law as a protection of motherhood.[31]

Of other Bible commentators, worthiest of note are Ibn Ezra and Sforno. Both these commentators faced the problem of the apparent discrepancy between the literal sense of the text in Exodus and its traditional modification into money payment. How did they deal with it? Says Ibn Ezra: "The meaning of 'Eye for Eye' is, it were right that his eye were taken for the other's eye, unless he paid *Kofer* for it." In a word, Ibn Ezra read the Talmudic interpretation right back into the text—a procedure astonishingly at variance with his usual straightforward scientific method of exegesis. Sforno, however—and he is the only one among the rabbinic commentators —frankly admits the discrepancy and says: "According to absolute right, the punishment ought to be 'measure for measure,' but tradition substituted money compensation; and the reason is that it is humanly impossible to mete out the exact measure." In a word, Sforno considers the *halachic* modification an advance upon the biblical provision; and, at the same time, he penetrates to the fatal defect of retaliation in kind, which is that it thwarts its own purpose; and, finally, he intimates that the advance in our methods of punishment must be from identity to equivalence.

Taking the cue from these two commentators, our concern should be to find out what really did this "Eye-for-Eye" formula mean, not in the time of the Mishnah or Talmud, but in biblical times? It will not do to follow Ibn Ezra's example and read the *halachic* interpretation back into the text; never-

[30] Ibid., IV, 8, 36.

[31] See L. Cohn, *Die Werke Philos,* II, p. 216, note 4.

theless, remembering what has been said about the *Go'el* system, that under it *Kofer* sprang up in very early times, it becomes plain that behind the *halachic* modification there stretched an immemorial custom; also that, since the Mosaic Code, as was shown, belongs to the *Go'el,* or rather the regulated *Go'el* stage, the formula "eye for eye" did not exclude money compensation absolutely. What, then, did that formula really mean?

The answer must be sought: (a) in the Code of Hammurapi; (b) in the Bible itself.

The Code of Hammurapi

The Code of Hammurapi, whose similarity to the Mosaic Code admits of no cavil, will help us settle the question whether —as the Talmud has it—the *Lex Talionis,* found in the case of the gravid woman, contradicts the Jewish law of homicide, and therefore—as Sulzberger believes—must be referred to Canaanitish origins.

It is a fact that the resemblances and differences between the two Codes are best brought out through the *Lex Talionis.*[32]

For our purpose it is sufficient to point out the following: In the Hammurapi Code the *Lex Talionis* is found not in the simple form of "eye for eye, tooth for tooth," etc., but in a much more complicated series of legislative enactments. This and other peculiarities discussed by Mueller, lead to the conclusion that the Mosaic Code was not derived from the Babylonian Code; but rather that both were derived from a common ancient Semitic source, of which the Mosaic Code preserved much more in the original form than the Hammurapi Code.[33]

The specific agreements and differences between the two Codes, as far as they concern us, are as follows: In the Hammurapi Code,[34] the case of injury during a quarrel is decided, on the whole, in the same manner as in the Mosaic Code. But the former adds that if the man die from his injuries, the

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[32] Mueller, *Die Gesetze Hammurapis,* p. 147.
[33] Ibid., p. 241.
[34] Pars., 206, 207.

offender is to get off with a fine. Barring, then, the difference between the two manners of punishment, namely, fine and *Miklat,* both Codes agree that in the case of unintentional manslaughter the death penalty is not inflicted.

After dealing with this case of injury during a quarrel, the Hammurapi Code, the same as the Mosaic Code, takes up the case of injury to a gravid woman.[35] Here it is decreed that if the woman die, the culprit's daughter shall be put to death. Barring again the characteristic Hammurapi detail that the man's daughter, instead of himself, must suffer the extreme penalty of the law, both Codes agree that in the case of fatal injury to a gravid woman, a life is to be given for a life.

Only one thing is not clear. In the Mosaic Code the case of the gravid woman is introduced with the words, *"Vechi yinnazu anashim"*—if men strive; the woman in the case receives a blow intended for someone else. In the Hammurapi Code, however, there are no such introductory words. Are we to infer from the Mosaic parallel that in Hammurapi, too, the case of the gravid woman took place during a quarrel between men, and the death blow she received was not meant for her? There are those who accept this interpretation and construe paragraph 210, containing the case of the gravid woman as a continuation of paragraph 206, which deals with the quarreling men.[36] But I am not inclined to accept this opinion, for paragraph 209 is introduced with the usual formula which in this Code introduces a new case, *"Shumma awilum."* Hence it is more likely that here is meant a blow directed at the gravid woman with malice aforethought; whereas in the Mosaic Code the woman is a chance victim.

Right at this point the alleged contradiction, originating in the Talmud,[37] of which Sulzberger makes so much, can be

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[35] Pars., 209, 210.

[36] Mueller, Ibid., p. 151.

[37] Noteworthy, however, is the attempt in the Talmud itself (*Sanhedrin,* 79) to reconcile this contradiction by limiting the law of the gravid woman to cases where one man intended to kill the other; consequently, though the woman was an unintended victim, yet the inten-

disposed of. *The whole argument is invalidated because the contradiction is to be found in the Hammurapi Code as well.* Here, as in the Mosaic Code, unintentional manslaughter is not punished by death; yet here, as in the Mosaic Code, the unpremeditated killing of the gravid woman is punishable by death. It must be, therefore, that this contradiction—if contradiction it be—is not a chance phenomenon, but rather something organic in both Codes. But since, as said above, the Mosaic Code was not derived from the Hammurapi Code, but rather from an original source common to both, this contradiction must have already inhered in the latter. If so, if this contradiction has come down from a very ancient source through the parallel channels of both Codes, then it must be an organic part of that ancient body of Semitic law which antedates both; and, therefore, it cannot be a contradiction, but rather the expression of some old Semitic principle, whose bare traces have remained. This leads to the conclusion that there must have been in that original Semitic source a special Woman-Law designed—as Philo suggests—to protect motherhood according to which a blow resulting fatally to a gravid woman, even though dealt unintentionally, should be punished by death. Facing this special protective provision, what did the two Codes do? The Mosaic Code, being nearer to its original source, accepted the provision and saw in it no contradiction to its own homicide law, but rather a special mercy to womanhood and childhood; while the Hammurapi Code accepted it, too, but seeing in it too sharp a contradiction to its homicide law, changed the provision to apply only to a blow directed at a gravid woman intentionally.

This argument receives peculiar support from another source. Beside the gravid woman law there is one more law in which unintentional killing is punished by death. This is the law contained in Ex. XXI 29, dealing with homicide caused by a habitually goring ox, which imposes the death penalty on the owner. It is true that here *Kofer* is expressly permitted; but

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tion of killing obtained. This is in accordance with the Mishna: *"Nithkavven laharog eth zeh veharag eth zeh hayyav."*

that is beside the mark. The point is that it cannot be a mere accident that the only two seeming exceptions to the Mosaic homicide law are these two: the law dealing with injury to a gravid woman and the law dealing with injury by a goring ox. Do we not see that these cases have a common denominator, namely, *likelihood of injury,* which is tantamount to intention? These two cases, then, were not contradictory to the law of homicide, but special cases requiring special provisions.

But if all this argument is correct, it follows irrefutably that the *Lex Talionis* was not a Canaanitish survival, but an organic part of Semitic and afterwards of Israelitish law. And the fact of the difference between the two Codes as regards the application of the *Lex Talionis* in general, and the case of the gravid woman in particular, strengthens the impression that the *Lex Talionis* is but a neutral instrument, necessary to the administration of justice, whose function and effect for good or ill depend, as already intimated, upon the user. For while in the Mosaic Code this law operates progressively in the direction of greater humanity, in the Hammurapi Code this same law operates in the direction of cruelty and inhumanity.

Biblical Illustrations of Lex Talionis

We shall now deal with the biblical material illustrative of the *Lex Talionis.* By this I mean those parts of Scripture which either show the law in its actual operation or reveal its psychological background.

1. The story of Cain has already been mentioned as marking the pre-*Go'el* stage.
2. Moses is sent to warn Pharaoh to let Israel, God's first-born, go, or else his first-born would be slain.[38]
3. Jethro's declaration of the superiority of *Yahweh* over all the *Elohim,* on the ground that: *badavar asher zadu 'alehem*[39] means, if we accept the interpretation of the Targum and the rabbinic commentators, that *Yahweh*

[38] Ex. IV 23; Sulzb., *op. cit.* p. 2, note.
[39] Ex. XVIII 11.

has executed *Talio* on the Egyptians, throwing them into the water just as they had the Israelitish children. We are to remember that *Yahweh* promises to be the *Go'el* of Israel.

4. The oath administered to the *Sotah,* the wife suspected of unfaithfulness, refers to the "accursed waters" as bringing about the decay of the genitalia.[40] This is an example of the analogous *Talio.* The offending members are to be punished.
5. The story of the spies would find no mention here but for the fact that the period of forty years during which the people were to wander in the desert is said to be symbolic of the forty days spent by the spies in Palestine, *"Yom leshanah yom leshanah."*[41] It is of the essence of *Talio* that the punishment must simulate the offense.
6. The case of 'Achan who, for taking from the *Herem,* is put to death together with his children.[42]
7. Adoni-Bezek, whose thumbs and toes are cut off by the men of Judah, declares their act to be in keeping with the *Lex Talionis:* "As I have done, so God hath requited me;"[43] for he had similarly mutilated seventy kings.
8. Samson burns the fields of the Philistines, for which deed they burn his wife and her father.[44]
9. The case of Pilegesh Bagive'ah—the concubine of Give'ah—is notable because here the *Talio* is executed on a whole tribe; the offending Benjaminites are refused wives in punishment of their licentious conduct.[45]
10. Samuel hews Agag in pieces, and in doing so declares that he is executing the *Talio:* "As thy sword hath

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[40] Num. V 21, 22, 27.
[41] Num. XIV 34.
[42] Josh. VII 21-25; Cf. *Sanh.* 44a.
[43] Judg. I 7.
[44] Ibid. XV 5, 6.
[45] Ibid. XXI 1.

made women childless, so shall thy mother be childless among women."[46] The impression gained is that Samuel is acting in the capacity of a *Go'el* for all Israel.

11. Joab slays Abner "for the blood of 'Asahel his brother,"[47] incurring thereby David's wrath.[48] Here a modification of the *Lex Talionis* is seen, owing to political considerations of war and peace.[49]
12. The story of the wise woman of Teko'ah who, primed by Joab, comes before David and, with a view to saving Absolom, tells the King a fictitious tale of the danger in which her own son is from the *Go'el.* This son is represented as having slain his childless brother; the *Go'el,* therefore, threatens to slay both him and his child.[50] Though fictitious, her tale reflects the custom of her time; the murderer's child is to suffer *Talio* too, because the victim died childless.
13. David has the seven sons of Saul put to death because of their father's treachery toward the Gibeonites.[51]
14. King Ahab, at the instigation of Jezebel, contrives a charge against Naboth, in order to seize the latter's vineyard; whereupon both Naboth and his sons are put to death.[52]
15. For this crime, Joram, Ahab's son, is slain and his corpse is thrown into the very field where previously Naboth and his sons met their death.[53] This punishment simulates the circumstances in which the crime had taken place.
16. Daniel's accusers are cast into the lion's den, together with their wives and children.[54]

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[46] I Sam. XV 33.
[47] II Sam. III 27.
[48] Ibid. V 28, ff; I Kings II 5, 6.
[49] See Sulzberger, pp. 30-32.
[50] II Sam. XIV 1-7.
[51] Ibid. XXI 6-9.
[52] I Kings XXI 1-14; Cf. II Kings IX 26.
[53] II Kings IX 25, 26.
[54] Dan. VI 24.

17. Haman is hung on the gallows devised by him for Mordecai.[55]
18. Finally, the apocryphal story of Susannah is a perfect illustration of the *Talio* in the case of false witnessing, as understood by the Pharisees, namely, that in such a case the punishment is meted out for the criminal intent and not for the accomplished deed.

All this biblical material does but support the conclusion already arrived at in comparing the Mosaic Code with the Hammurapi Code, that the *Lex Talionis* was found not only in Canaanitish or Babylonian practice, but was just as much at home among the Israelites. And this material does yet more. It helps us fix the meaning of the Life-for-Life and Eye-for-Eye formula; nay, still more than this, it enables us to fix with fair accuracy the various stages and historic periods through which the *Lex Talionis* has passed.

The story of Cain and Abel reflects the pre-*Go'el* stage. Critical comparison of the two Codes tends to show that in the regulated-*Go'el* stage, to which the Mosaic Code belongs, the *Lex Talionis* did not apply to unintentional homicide while applying to the accidentally killed gravid woman, in accordance with a special Woman-Law, assumed to have been part of the original source of the two Codes; further, that in this regulated-*Go'el* stage, "Eye for eye", etc., had a literal meaning, except that it left it optional with the *Go'el* to accept money compensation in lieu of *Talio*. Now all that remains to decide is whether the *Lex Talionis* had originally a limiting meaning—as it is often claimed by apologists, that is, whether it meant not only Like for Like, but also Measure for Measure. This, too, we are able to determine.

For this latter purpose, of moment are the stories of 'Achan; of Saul's seven sons; of the woman of Teko'a; and of Naboth and his sons. In all these cases, or assumed cases, the innocent children are made to suffer the extreme penalty of the law for the guilt, or supposed guilt, of the fathers. Now,

[55] Esther VII 10.

in all the period to which these cases belong, Ezekiel's preachment about individual responsibility was not yet known; moreover, if we are to accept the critical theory that the book of Deuteronomy was found in the days of Josiah (626 B. C.), the deuteronomic principle: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers,"[56] was not yet declared. So far so good. But even though that principle was not yet known, would, I ask, children be put to death for their fathers if "Life for Life" and "Eye for Eye" had a limiting sense—if it had meant: only *one* life for a life, only *one* eye for an eye? Hardly.

To be sure, there are, if you will, two hints of the principle of individual responsibility even in Exodus. The one is the oft-mentioned case of the gravid woman which receives added meaning if taken to be a reaction against the Hammurapi law which in a similar instance ordered the killing of the offender's daughter.[57] But in order that this hint might be understood and become effective, it would be necessary for Joshua or David to have before him and compare the Code of Moses with the Code of Hammurapi—but we have no proof that either of these oriental worthies was much of a higher critic. Similarly with the second hint. This is found in connection with the goring ox, where we read: "Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done to him." This verse, stressing that no difference is to be made in the law requiring the owner's death even if the victim of the ox be a child, has little meaning unless understood as a contrast to the Hammurapi law which in such a case would require the death of the owner's child.[58] Here again the force of the hint depends on a critical comparison of the two codes, which could not very well have become the basis for the abolition of the practice of putting to death the innocent members of the offender's family. At

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[56] Deut. XXIV 16.
[57] Mueller, *op. cit.*, p. 152.
[58] *Ibid.*, pp. 166-168.

best we can allow that the Code in Exodus contains some foreglimmerings of the principle of individual responsibility. At any rate, "Life for Life" and "Eye for Eye" did not possess originally, as found in the Mosaic Code and practiced down to the time of Joram, any limiting sense.

Fortunately, we know exactly when it did receive that sense. We are told in the second book of Kings that Amaziah, King of Judah, on ascending the throne, had all the regicides put to death. And here follows the remarkable statement: "But the children of the murderers he slew not: according to that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers, but every man shall be put to death for his own sin."[59] Here then the fact of Amaziah's refraining from the practice then in vogue of slaying the children of the culprit is emphasized as a departure of paramount merit;[60] and this departure is distinctly based on a quotation, word for word, from the book of Deuteronomy. I leave it to the critics to decide at what period this quotation was inserted into this narrative; as far as I am concerned, I am satisfied that here a distinctly deuteronomic principle was enacted—one hundred and seventy years[61] before the alleged finding of the book of Deuteronomy in the time of Josiah.[62] What follows is that whether Amaziah knew or did not know of this deuteronomic principle of individual respon-

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[59] II Kings XIV 5, 6.

[60] Michaelis V 7.

[61] This calculation is based on the date of Amaziah's succession as given in the Jewish Encyclopedia, 795 B. C. The figures vary. See Graetz and the various Biblical Dictionaries.

[62] The critical opinion concerning the late date of the Book of Kings is irrelevant to the argument, for the issue here is not when the Book of Kings was written, nor when this particular quotation was inserted, but, did the fact happen? There is no reason to deny the fact of Amaziah's refraining from killing the children of the regicides; hence, independent of its deuteronomic formulation, the *principle* of individual responsibility dates from Amaziah. Note that in my argument this principle is not based so much on the verse in Deuteronomy as on the *limiting sense* of *"'ayin tahath 'ayin."*

sibility, it was in his time, if not by him, that the *Lex Talionis* received its limiting sense: not only Like for Like, but also Measure for Measure.

Thus, a critical examination of the Hammurapi Code and the biblical documents helps us definitely to fix the meaning of the Eye-for-Eye formula, and the evolutionary periods through which it passed, nay, the approximate date at which it was construed to mean not only that the punishment must fit the nature of the crime, but that it must not exceed the measure of the crime,—a principle which we find embodied in the deuteronomic phrase: *kede rish'atho bemispar*,[63] according to his fault, by a certain number.

The Last Stage

Thus we are brought down to the last stage of the evolution of *Lex Talionis*. Thus far the fundamental construction of this law is still that the punishment must be identical with the crime; though the alternative of *Kofer* is allowed. The last forward step—as pointed out before—must be from identity to equivalence. The substitution of equivalence for identity is not only allowed but made imperative, and identity is absolutely forbidden except in cases of murder of the first degree. This last step we are also able to trace from the document called *Megillath Ta'anith*, already mentioned. In this document we are told of the victories of the Pharisees over the Sadducees. And one of these victories is the abolition of the all too severe penal code of the Sadducees and the final interpretation of "Eye for Eye" to mean money compensation. The Sadducees clung to the literal interpretation, because they preferred in all things the letter of the Scripture to the spirit; but chiefly because they believed in what has from dim antiquity been the basic idea of *Lex Talionis: Sheyihyu shavim ke'chad*, namely, equal justice, the exact identity of crime and punishment. But the Pharisees realized that such literal interpretation must defeat

[63] Deut. XXV 2.

its own purpose. It was always this consideration which in the history of the *Talio* brought about the substitution of the principle of equivalence for that of identity. The chief concern of the Pharisees was that the punishment should not exceed the crime—(*kede rish'atho*); therefore they declared themselves for money payment; and it is in the light of their controversy with the Sadducees that the discussion in *Baba-Kama,* 83, assumes historic significance.[64]

Now, if, with Weiss in his *Dor,*[65] we put the victorious conclusion of this controversy, which finally determined the interpretation of the "Eye-for-Eye" formula, in the time of Shimeon b. Shetach, then we get, as the last date at which the *Lex Talionis* reached its merciful modification according to the principle of equivalence, about 100 B. C. From Cain and Abel, through the Mosaic Code and the rule of Amaziah, down to Shimeon the son of Shetach; from the dawn of man to the dawn of the modern era—what a weary journey of the spirit! Surveying this journey, we cannot resist the conclusion that the *Lex Talionis*—an indifferent legal instrument—was used by the Jew, no matter how used by kindred races, in the interest of a steadily enlarging conception of righteousness. The Jewish genius held aloft the scales of Justice, trying to keep the beam even, in a precise state of equilibrium; but this was no blind Themis, rather a spirit with open eyes within which gleamed the light of a better day. Very often the scales were mightily agitated; yet this deathless spirit pressed forward, until through the Pharisean victory the balance was restored and the light in those forward-looking eyes grew brighter.

And yet, about one hundred and thirty years after this Pharisean victory, a gentle, pathetic voice was lifted up above the hills of Galilee, which called out: "Ye have heard that it was said, An eye for an eye and a tooth for a tooth. But I say unto you, Resist not evil!"[66]

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[64] Cf. Rappaport, *"Divre shalom v'emeth,"* p. 14; Goitein, p. 47, note 4; Halevy, *"Doroth harishonim,"* I. C., Chap. 17.

[65] Vol. I, Chap. 13, p. 111 ff.

[66] Mat. V 38, 39.

Judaism and Christianity

Ever since that much-misunderstood Galilean dreamer, misunderstood by none so much as by himself, uttered these words, bidding men turn the other cheek to the smiter, the world has insisted that only one nation needs to turn both cheeks to the fist of cruelty—the very nation that had fathered the dreamer but could not sponsor his dreams.

Tolstoy tells us in his *Confessions* that he was reading the fifth chapter of Matthew with a Hebrew rabbi. At nearly every verse the rabbi said, "That is in the Bible," or "That is in the Talmud," and he showed Tolstoy in the Bible and in the Talmud sentences very like the declarations of the Sermon on the Mount. But when they reached the verse about non-resistance of evil, the rabbi did not say, "This also is in the Talmud," but he asked the Count: "Do the Christians obey this command? Do *they* turn the other cheek?"

Tolstoy adds: "I had nothing to say in reply, especially as at that particular time Christians not only were not turning the other cheek, but were smiting the Jews on both cheeks. . . ."[67]

That was written in 1884. It is an echo of the Russian pogroms. In the same decade Madame Olga Novikoff—of notorious Russian fame—urged the existence in the Mosaic Code of the vindictive *Lex Talionis* as a reason why Jews should be treated with less consideration than other peoples.[68]

Ten years later, in 1894, the *Lex Talionis* was made the subject of an anti-Semitic attack in the Austrian Parliament.[69]

All these attacks on Judaism date back to Marcion of the second century, whom Conybeare calls "the greatest anti-Semite of antiquity," and who, in his *Antitheses,* asked, How can the God who, in Exodus, demands eye for eye and tooth for tooth be he who, incarnate in Jesus, bids us turn the other cheek to the smiter, love our enemies, and pray for them that persecute us? He, therefore, decided that the God of the Hebrews, cre-

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[67] Tolstoy, *My Religion,* published by Crowell Co., New York, p. 90.
[68] Stead, *"The M. P. for Russia,"* p. 283.
[69] *"Talmud u. Judenthum in der oesterr. Volksvertretung,"* p. 101.

ator of the world and author of the Pentateuch, was an inferior denizen of the sky, some dread demiurge whose attribute is justice, while the good God who inspired Jesus has for his sole attributes love and mercy.[70]

From Marcion down to our own time, we were accused of vengefulness because of this misunderstood "Eye-for-Eye" law; yet the punishment meted out to us was not at all in agreement with the "turn-the-other-cheek" rule. How cruel this misunderstanding, how dire its consequences, witness Shakespeare's *Merchant of Venice,* which is naught else than a *perverted* representation of the Jewish *Lex Talionis.*

Marcion and Tolstoy both aver that the difference between the Jewish conception of justice and the New Testament conception of non-resistance is absolute. And we agree with them. But is this a sign of Jewish vindictiveness?

Some of the greatest philosophers agree that the *Lex Talionis* must be upheld as the only possible basis of legal punishment. Are they vindictive? The most radical among these is Kant. According to Kant, "The penal law is a categorical imperative."[71] "The right of retaliation," he says, "is the only principle which can definitely assign both the quality and quantity of a just penalty. The function of punishment is to nullify, to cancel wrongdoing. The moral balance is disturbed by the criminal and is again restored by the punishing hand of society." Hegel practically agrees with this view; only in his system punishment flows not from a moral but a logical necessity. The punishment is called by him an injury to an injury, a necessary right that a second exercise of violence should counterbalance a first.[72] The difference between Kant and Hegel is in the main that Kant accepts the principle of identity of punishment; while Hegel makes it plain that punishment should be not *identical,* but *equivalent.*[73] Hegel might be said to be repeating the Talmudical argument in *Baba Kama* when he de-

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[70] See Conybeare, *"Myth, Magic and Morals,"* p. 331.
[71] *Rechtslehre,* Hasting's translation, p. 194ff.
[72] *Philosophie D. Rechts,* pars. 93-101.
[73] See Goitein, p. 2; p. 84.

clares that "to adhere obstinately to the equalization of punishment and crime in every case would reduce retribution to absurdity." Rather, in trying to fit the punishment to the crime, value is to be considered and an equivalent devised. It may be said, then, that the difference between Kant and Hegel is precisely the difference between the literal interpretation of the text in Exodus and its modification by the rabbis. Both, however, agree on the *Lex Talionis* as the only moral and rational basis of society's treatment of the criminal. Are they vindictive?

The list of those thinkers who indorse the *Lex Talionis* even for our modern times is entirely too long to bear mention. An exception is found in Wundt, who in his *Ethik* declares that the punitive motive must not enter into society's attitude toward the wrongdoer, and who characterizes legal punishment as the assertion of the supreme will of the commonwealth over the will of the rebellious individual. Punishment is a symbol of the supremacy of society.[74] It is difficult to see that this is more than a verbal attempt to do away with the *Lex Talionis* by restating its underlying thought in a different phrase; but even if it be more, it cannot be admitted that Wundt's positivistic ideal of a Social Will jealous of its supremacy is higher than Kant and Hegel's transcendental ideal of a moral and rational order which, disturbed by man, must again by man be restored. The Jewish *Lex Talionis,* then, is in perfect agreement with the best thought of philosophy.

Not that Judaism neglects the Social Ideal. Quite the contrary. *Lex Talionis,* in the Jewish conception, is distinctly a social measure and flows directly from the keen social consciousness of the Jew. Maimonides puts this thought pointedly when he says, "Pity toward the criminal spells cruelty toward society."[75] This crowds the whole Jewish view of Crime and Punishment into a terse epigram. *The Lex Talionis is a necessary instrument of that Justice which Judaism conceives to be the very foundation of the moral order as expressed through*

[74] *Ethik,* pp. 454-460.
[75] *Moreh,* III 35, 39.

the progressive perfection of human relations. This is why the line of cleavage between the Jewish view of Justice and the New Testament view of non-resistance is absolute. Non-resistance may mean pity towards the individual, but it means cruelty towards society. Non-resistance cannot bring about the perfection of human relationships. Society dare not be tolerant of evil, it must be intolerant of evil. Society must know how to be, in the phrase of Goethe, "thoroughly angry." Moral indignation is the finest social asset. But moral indignation must be balanced, restrained, must partake of the majesty of law and the sacredness of justice. The *Lex Talionis,* in its last phase of development, is the embodiment of this well-balanced Moral Indignation which, it may be truly said, is the essence of Judaism.

But Judaism goes a step further. It does not even admit that non-resistance, hurtful to society, implies consideration for the individual. Judaism considers punishment a boon to the criminal himself. This is a characteristically Jewish contribution to the theory of punishment. The usual motives of punishment, the punitive, the deterrent, the protective motive, all find their expression in Jewish thought. One might find even traces of the reform motive, which is not as modern as some think, but goes back to Plato, who declared that the criminal is a sick man,[76] similar to the rabbis who said that none sin unless possessed by a spirit of madness.[77] However, the idea that the punishment is a boon to the criminal is distinctly Jewish.[78] It is a logical consequence of the Jewish teaching that the moral order, whose heavenly ideal is God and whose earthly goal is the Kingdom of God, i. e., the Perfect Society, is supreme above us all, naturally above the criminal too. Hence it is not sufficient that society right the wrong done by any of its members, it is also necessary that the offending member himself square himself with the disturbed moral order, set himself at

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[76] See Goitein, p. 7, note 1.

[77] *'En 'adam 'over 'averah ella im ken nichnas bo ruah shetuth Sotah* 3a.

[78] Mishna *Sanh.* 71b.

rights with God. Punishment, accordingly, is a *Kapparah,* an act of atonement on the part of the wrongdoer.[79] Midrash tells us that a righteous judgment is a twofold boon—an obvious boon to the innocent party, and also to the guilty because he is cleansed of guilt.[80] But the non-resistance theory would deprive the guilty of his opportunity to atone for his sin.

And from this need of individual atonement, Judaism passes to the still more imperative need of social atonement.[81] A wrong unexpiated and unpunished recoils upon the community. Judaism has in its earliest times developed a sense of social responsibility so far, at any rate, as the *effects* of crime are concerned. In the well-known phrase: *"Uv'arta hara' mikkirbecha"*—thou shalt put the evil away from among you,[82] the emphasis seems to lie upon *mikkirbecha,* upon the effects of the criminal deed on the moral sense of the community. The *Lex Talionis* is not only a legal measure, it is an ethical measure designed to safeguard public morals. The punishment is an act of public atonement for a private crime.[83] "And the land cannot obtain atonement for the blood that is shed therein, but by the blood of him that shed it,"[84] is a poetic expression of the Jewish sense of social responsibility which considered the community a participant in every unpunished crime.

Here, in this social view of crime, the Jewish conception of retaliation reached its height. This social view has two aspects —it seeks to regulate the relation between man and man; it seeks to regulate the relation between man and God. Under either aspect, the non-resistance theory turns out to be a non-social, therefore, an anti-social doctrine, while the "Eye-for-Eye" formula turns out to be the only possible basis of social

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[79] *Ibid.,* 43b. *"Tehe mithathi kapparah 'al kol 'avonothai."*

[80] *Tanhuma* to Dt. XVI 20.

[81] See Goitein, pp. 30-32.

[82] Deut. XIX 19.

[83] The law in Deut. XXI concerning the *'Eglah 'Arufah* is a striking biblical illustration of the primitive manner of Community Atonement.

[84] Num. XXXV 33.

solidarity and human fellowship. It puts every man on equal terms with his neighbor. Indeed, paradoxical as it may seem, the legal formula, "An eye for an eye" translated into ethical phraseology means exactly, "Thou shalt love thy neighbor *as* thyself!"[85]

It is hardly necessary to point out at great length that Love in the Jewish conception is not the opposite of Justice. Love without Justice—as Maimonides aptly points out—is not even love. *Non-resistance, in the last analysis, is inverted cruelty.* In the Jewish conception Love and Justice combine into Righteousness. Before God set about the work of creation, say the rabbis, He combined the attribute of mercy with the attribute of justice, for by justice alone He could not have created the world.[86] And it is fully in keeping with this rabbinic idea of the justly merciful and mercifully just God that our sages conceive of the *Lex Talionis* not only as regulating human affairs, but also as underlying God's world governance. The theological counterpart of "Eye for Eye" is *"middah keneged middah,"* "Measure for Measure." The phrase is familiar; and we know how replete the *'Agadah* is with references to the manner in which God deals out justice according to "Measure for Measure." Nay, inconsistently enough, even the New Testament which repudiates the "Eye-for-Eye" law repeats in three passages[87] the well-known Talmudical saying: *"bamiddah sheadam moded modedin lo,"*[88] "with what measure ye mete, it shall be meted out unto you." But the rabbis were more consistent: If the *Lex Talionis* is the law of the earth, it is also the law of the heavens. You will recall the Mishnaic story of the floating skull in whose hollow eyes the gentle Hillel saw the light of everlasting justice: "Because thou drownedst others, they have drowned thee, and at last they that drowned thee shall them-

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[85] Mueller, p. 227. "Die Talionnorm, ethisch umgepraegt, lautet: "Liebe deinen Naechsten wie dich selbst." (Lev. XIX 18.)

[86] *Pesikta Rabbathi,* 40; *Bereshith Rabba,* 12.

[87] Mat. VII 2; Mark IV 24; Luke VI 38.

[88] *Sotah* 9b; *Sanh.* 100a. This conception enters into the entire subject of retribution after death (*Gan'eden, Gehinom*), which is not discussed here.

selves be drowned."[89] Hillel recognized in the *Lex Talionis* a universal law which would float adown the ages, until "Justice will run down as waters and righteousness as a mighty stream." The chain of retaliation must needs go on, until there is nothing to retaliate. The song of *Had Gadya,* too, is but a naive poetic statement of the universality of the *Lex Talionis,*[90] and its climax means that God is the final Judge and last court of appeal.

We see then that the *Lex Talionis* is part of the very structure of Jewish thought, of the Jewish world-view. We cannot, we need not, we dare not, deny it as our very own. With this *Lex Talionis,* first present as an instinct in his heart; then, as a mature realization of the sacredness and grandeur of Justice; lastly, as a mighty passion for human solidarity, the Jew marched forward heartened by the vision of that final goal of human perfection when God will put His law in the inward parts of men.

Conclusion

And now we finally emerge from what I, at the outset, called a "buried city of thought," only to find that we have come there not upon useless relics of the past, but upon instruments of the mind which, no matter how modified in their application, are essentially necessary to our present-day social welfare. Even today, no matter how society may relent in its attitude towards the criminal, it cannot resign its punitive function without endangering its very foundations. Yet, this only means that society dare not adopt the policy of non-resistance; a sentimental policy of misunderstood and misplaced pity; it does not mean that society cannot blend with its administration of justice an enlightened regard for the erring and wayward.

Louder and louder does our age clamor for the reform of prisons leading to the reform of prisoners. We desire the ex-

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[89] *Aboth* II 7.

[90] See Jewish Encyclopedia on *Had Gadya.*

tension of the parole system in the case of first offenders. We aspire to turn our jails into institutions of correction. Let each dungeon door become a back-door to righteousness. We cannot all enter the palace of righteousness by the front-door; some may have to try to get in by that dismal back-door. We must help them. Society will—for it must—keep on punishing; but it should combine with the task of chastisement the task of redemption. Society must be the *Go'el*—in the sense of the Avenger; it can be the *Go'el*—in the sense of the Redeemer.

The only question is, will such a change in our treatment of the criminal not mean a radical departure from the "Eye-for-Eye" law, which we found so necessary for the safety of society? My answer is, No. It will be a logical continuation thereof. I have shown that the *Lex Talionis* moved from brute identity of punishment to equivalence, that is to a recognition of values. This theory of values must be further developed to mean not merely money values, but psychological values. The exact criminality of a deed needs increasingly to be estimated not from external facts, but from inner motives, and the punishment fitted to the crime accordingly. Further, I have pointed out that Judaism progressed to a high social view of crime, to the point where it recognized that a misdeed did not stop at the wrongdoer, but had an effect upon society as a whole. This viewpoint should be further developed until we realize that a misdeed may not begin at the wrongdoer, but may have its cause in society. Society is not always a victim of crime—it may be its accomplice and originator. We have to learn how to go behind the life of the culprit, to that social background whence that life sprang; for we know now that no man's history begins at birth; and we must fit the punishment to the crime according to this social insight and social sympathy.

I can think of no more fitting close to this entire discussion than the well-known story of Rabbi Meir, who suffered very much at the hands of some wicked neighbors. When he prayed for their death, his wife, the famous Beruriah, rebuked him: "Does the Psalmist say, 'Let *Hot'eim*—sinners—cease'? He says, 'Let *Hata'im*—sins—cease, and then the wicked will be

no more.' Pray rather that they repent, for when sins cease, sinners are no more."[91] Similarly we say that Society's great task is not to persecute criminals, but to prosecute crime; for when crime ceases, criminals will be no more.

DISCUSSION

RABBI FELIX A. LEVY

I discuss this paper at a great disadvantage both to myself and to you. It reached me on the eve of my departure for the East, and its late arrival gave me insufficient time for the careful study that leads to just criticism. It is unfair to you further because this unfortunate circumstance compels me to rely on a treacherous and uncertain memory—a poor authority and a lamentable *apparatus criticus*. So the remarks I make, written in the off hours of the convention, are the hasty generalizations and observations arrived at in a necessarily rapid perusal of the paper.

My discussion of the monograph falls into two parts: first, in reference to its manner; second, in reference to its matter.

A tendency on the part of the author to preach is prominently noticeable. This is seen especially in the introduction and conclusion, both of which to my mind are quite irrelevant to the subject in hand. A scientific paper can be excused for possessing a sermonic tone (I am guilty myself); but it is outside the province of scholarship to make of a learned discussion of the *talio* the peg on which to hang a sermon on crime and punishment.

The writer has succeeded in displaying a disregard for non-Jewish scholarship, and has paid little attention to authorities other than those whose works are written in Hebrew. Is it not but fair that acknowledgment be given to men to whose labors we are indebted for thought and for material on the subject. For the Hammurapi Code the sole authority given is Mueller.

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[91] *Berachoth*, 10a.

The author apparently has not heard of Ungnad, Peiser, Cook and Johns.

The author is carried away by his love of rhetoric and by his facility at turning phrase which pardonable belletristic proclivity leads him into numerous slight inaccuracies. For example, he says, "Bringing to light a rude implement of antiquity will not help us in the construction of our engines." The most valuable instrument of the modern art of building—the hollow stone drill—owes its comparatively recent rediscovery in part to the circumstance that the ancient Egyptians furnished examples of its use and pictures of its appearance. The same people, too, has bequeathed secrets of embalming. This one example must suffice as typical of many instances, contrary to fact, which you doubtless have noticed in the paper.

The author has not used all the material by far, nor has he given us an accurate account of the historical evolution of the *talio* from its earliest appearance to its latest manifestation. While his division into pre-*Go'el, Go'el* and the later stage may serve as a basis for classification, he is totally unaware of the origin of the institution, the knowledge of which has been brought to light and its line of development firmly established by the investigations of Westermarck, Hobhouse and Robertson Smith, whose works he ignores. Not a word is said of the meaning of *kappara* (literally, the covering of the blood for propitiation of the ghost of the slain), either in its origin or its development.

This last brings me to the discussion of the matter of the paper. I disagree with his explanation of the psychology of revenge for which he cites the instance of the child striking back out of a dawning sense of justice, when it is attacked, rather than from instinct. I refer the author to the James-Lange theory of emotions for the correct solution. He has forgotten entirely that one, if not the only underlying principle of the law of retaliation in primitive times is the idea of nemesis. When murder was committed it was believed that the blood of the victim cried out for covering up. If the blood was not covered up, it was believed that dire consequences would

ensue to the whole community. The *Go'el* was the atoning agent responsible to the ghost of the departed who, if unavenged for loss of its life, would wreak havoc among his relatives and friends derelict in the execution of their task. The idea of vengeance need not even be present.

In his theory which makes the *Go'el* the agent of a higher justice because he is *compelled* to fulfill his gruesome mission, the writer overlooks the fact that the *Go'el* never would *dare* to shirk his duty. His statement to the effect that this occurs is, as far as I know, without basis. Certainly the author gives no corroboration by examples or citations for this sweeping generalization. Instances are on record where the avenger in his anxiety to cover the blood of the victim takes innocent lives because the real culprit could not be found. (Cf. II Sam. XXI 6 ff, where Saul's sons are killed because the blood avenger could not find *him.*) By way of digression I may add that the underlying idea of expiatory sacrifices is the shedding of blood, and this idea is closely connected with the covering of blood in the case of murder.

The *'Are Miklat* were not an aid to the *Go'el,* as the paper states, nor were they the result of an effort to overcome the rigor of the law by giving opportunity for escape for the manslayer. On the contrary, the sanctuary of refuge was a means of atoning other than by the customary shedding of human blood. It marked a distinct advance in kindliness and was not a guarantee for the execution of the *talio,* but just the opposite. An unbiased reading of the biblical material cannot help but convince the reader of the correctness of traditional interpretation, that the cities of refuge were simply to protect the unwitting murderer from the bloodthirsty *Go'el.* There is no evidence of any connivance on the part of the *Go'el* with the victim's family to evade the law by accepting ransom. The disgrace attendant upon the acceptance of money compensation by the *Go'el* under circumstances which forbade his doing so was a powerful enough deterrent to insure the traditional application of the *talio* in all its rigor. Among the Arabs one who accepts such a bribe was stigmatized as having accepted

milk for blood, meaning that he took a camel for the blood of his relative. The writer has entirely disregarded the theory which has strong foundation that the cities of refuge are fictitious. He assumes, too, an elaborate machinery as an indispensable adjunct for the execution of justice, when he is dealing with the most primitive sense of right and wrong in a state of society that had no judicial procedure to regulate the work of the *Go'el*. I am inclined to agree with Judge Sulzberger. For if legal procedure existed, why the necessity of the *Go'el* at all? The court could free the murderer.

To the second point in the author's theory of the peculiar working of the *talio* in Israelitish law and of its greater humaneness, as contrasted with the Hammurapi Code, I also take exception. In his desire to criticise the higher critics and to turn their methods against them by his discovery in the Book of Kings of the anticipation of individual responsibility for sin, he has overlooked the fact that while Amaziah lived one hundred and twenty years before the promulgation of Deuteronomy, the Book of Kings could not have been written until after the thirty-seventh year of the captivity of Jehoiakim (II Kings XXV *27*), which event took place about one hundred and fifty years after the incident in question; and since it is mentioned, gives us a date at which to fix the redaction of this portion and of other portions of the Book of Kings, and presumably a post-Deuteronomic date for the story of Amaziah's conduct. The fact that the story of Amaziah practically anticipated the Book of Deuteronomy, does not prove the earlier date of Deuteronomy, but rather the later post-Deuteronomic date of the Book of Kings or at least of that particular part of it. The method of deduction pursued is unscientific in the extreme. While I believe with him that there is bias in Christian scholarship, this gives us no excuse to condemn it as untrustworthy in all its findings. Many of its conclusions are true. We cannot refuse to accept them simply because our national vanity is pricked. Instead we ought to be thankful for every result of non-Jewish investigation which discovers new facts to the truth of which we can subscribe. The two points in question,

the fixing of the date of Deuteronomy and the still later date for Kings, are beyond dispute. The following is indicative of the author's method throughout. He starts from the premise that whatever emanates from Israel is *ipso facto* superior; therefore, the *talio* in Israel underwent a finer ethical development than elsewhere. To corroborate this last statement, he cites biblical verses, often reading into them a meaning which is not in the text; forgetting at the same time to take account of the historic evolution of biblical institutions as well as disregarding the very elementary facts which literary biblical criticism has discovered.

This bias in behalf of the supremacy of Jewish institutions leads him to some rather startling conclusions; as, for example, the superiority of the Hebrew civilization over the Canaanitish drawn from one fact which he possibly incorrectly deduces from the comparison of the various Codes. Canaanitish civilization, so far as we know, may have been superior to the Hebrew in many respects, though the Israelites brought into the land which they conquered a superior ethical element. Nor is it established beyond a doubt that the laws of Hammurapi go back to a primitive Semitic code. They are, in all probability, a Semitic grafting on a non-Semitic Sumerian tree. The *talio* may have operated just as beneficently and effectively in Canaan; we have no proof to the contrary. By casuistic manipulation of texts (the very same charge which, in another connection, the author brings against Sulzberger), he arrives at his conclusion from the case of the gravid woman, namely, that there was a body of special legislation for women which harks back to a very ancient time. There is no evidence other than the author's own opinion and a Midrashic interpretation by Philo that this is the case. Further continuing his trend of thought, since both the Babylonian code and the Mosaic go back to a common Semitic *Urgesetz* or *Urcodex,* and since the Hebrew, according to his deduction in one instance (though I believe his logic is faulty), is superior to the Hammurapi law, therefore, the Hebrew reached a higher ethical plane and, therefore, it is superior to the whole Canaanitish civilization.

The unsoundness of the conclusion is apparent. Besides, Canaan was a part of the Semitic world settled to a large extent by a Semitic people who practiced Semitic law and Semitic custom, for example, the Amorites. The fact of the matter is, Semitic law among the Hebrews at the time of which he speaks was no better than Semitic law elsewhere. The Jewish *talio* evolved to suit Jewish needs, the Canaanitish and the Babylonian to their respective requirements. I see no evidence for the conclusion of the pre-eminence of the one or the other people on the basis of the single example of the working of the *talio* in a humane direction. The well known oriental attitude vitiates his whole argument. Besides, the writer compares the Hammurapi code with an Israelitish one of more than a thousand years later, and the law of a developed Hebrew civilization with that of a primitive Canaanitish one. For clear, scientific comparisons he ought to have considered later developments elsewhere and to have compared stage for stage with the Hebrew both logically and chronologically. A few hundred years do make a difference which must be taken into account and cannot be brushed aside for the justification of a pet aversion. There is absent in the whole paper exact historic perspective. An important thread of the subject, and one which runs through Jewish theology, is left out entirely, namely, the conception of God as *Go'el* harking back to the conception that God gave the Hebrew law. Similarly, Shamash gave Hammurapi *his* Code.

Our understanding of *talio,* which is substantiated by the Ghost hypothesis of its origin, proves it to have a religious end in view, namely, the securing of eternal rest for the soul of the murdered man in the hereafter. Sin (shedding of blood) is irreligious and brings defilement on the land; wherefore the murder of Saul's seven sons to cleanse the earth of its impurity and remove the results of sin from the land (II Samuel XXI and XXIV). Numbers XXXV 33, reads, "Ye shall not pollute the land wherein ye are for blood defileth the land and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that sheds it." Compare also Deut. XIX 19. May I submit then the following as the line of development of the

talio, a process which the author has not made clear in his paper? Originally, the law operated in the direction of private revenge and in appeasing the ghost of the deceased. It was a purely private matter as Exodus XXI 24, 25, shows. But, once set on foot, it would work forever, as we know from nemesis in Greek tragedy; for, either the deity has to end the course of its run as Apollo does for Orestes or some human device must be found to stop its continuance. Hence arose the possibility of payment of damages, the amount of which was gradually regulated by custom as is shown in Exodus XXI 18; when men smite one another, money compensation can be collected for the hurt. From murder it had become extended to all manner of injury. To the *lex talionis* as given in the Bible, the Greeks and the Romans, like the Koran, added, "Woman for woman, slave for slave." (For instance, Clytemnestra's death was the penalty for Cassandra's.) In the case of manslaughter life must still be the atonement for the murder (Exodus XXI 30). The next step is supervision by the community and the differentiation between intentional and unwitting murder is established and the accidental murderer is afforded an opportunity for asylum or permitted in later times to pay ransom. So the *talio* grows out of an instrument in the hands of the individual to a means of public administration and finally gives rise to a body of criminal law. This is evident from the development of the law in the Roman Twelve Tables, a discussion of which I cannot go into here and which the paper has ignored. In the early stages when blood was shed, it demanded not only as the price of its silence the blood of the victim's slayer, but also that of his family or of his tribe. The *Go'el* was either the individual, the family or the community, and the quarry likewise was either the individual, the family or the community. The children suffered for their father's misdeed. Joshua VII 24 burns Achan and his sons; likewise in II Kings IX 26 Naboth and his sons are slain. God, the arch redeemer, as it were, visits "the sins of the fathers upon the children."

A thought foreign to Jewish theology is that the sinner will be punished in the manner (in agreement with Isadorus' defi-

nition of the *talio* as implying *Taliter*) as well as in the matter or to the extent in which he has sinned. This phase is illustrated by Genesis IX 6, "Whoso sheddeth man's blood, by *man* shall his blood be shed;" by Matthew XXVI 52, "All they that take the sword shall perish by the sword;" by the Wisdom of Solomon XI 6 ff. Those who committed idolatry by worshipping animals were punished by animals. Exodus Rabba, chap. I, tells that because Pharoah plotted to have the Jewish children cast into the water, he himself was punished by having his army drowned in the Red Sea. Punishment on the spot of crime is a favorite device in the working out of the law of retaliation. For example, our modern lynching or the licking of the blood of Ahab by dogs in the place where they had previously licked up Naboth's blood (I Kings XXI 19, XXII 38). Andronikos is killed in the same spot on which he murdered Onias (II Macc. IV 38).

In Rabbinic theology the idea of *Gehenna* is an outgrowth of the *talio*.

God as mentioned above is the exactor of vengeance (Jos. *Bell. Jud.* II 18). Josephus also mentions that the destruction of both Temples in Jerusalem and the two conquests of the city on the same date, were retaliation for Israel's godlessness. According to legend every Jew that was murdered in Jerusalem was avenged by God taking the life of a Roman.

I do not think that the discussion of non-resistance is quite in place. Whatever Christianity may accept, and we saw from the quotation from Matthew given above that Jesus believed in the *talio,* its conception of law is not at the basis of modern civil or criminal codes, and Christianity cannot, therefore, be attacked at this point. Our modern theory and system of jurisprudence we owe to Rome where the *lex talionis* received its fullest elaboration. It is rather far fetched, though it be the occasion of a beautiful sermon, to state that the Jewish conception of the *lex talionis* is the one underlying principle of all law, and that it alone has produced what is good in law. Christian theologians are not in entire accord as to the meaning of "resist not evil." I for one can see many good points in the

doctrine of non-resistance that are absent from the author's elaboration of the law of retaliation. May I remind him that Isaiah's advocacy of *hishamer wehashket* is in line with the doctrine of non-resistance. Certainly the thought that one must suffer in meekness and humility is Jewish through and through.

Kant is a dangerous authority to cite as corroboration for the supremacy of the concept of *lex talionis* for, going to the extreme and absurd implications of this law, he was compelled to say that the law of retaliation worked in such a way in the case of theft that stealing had for its consequence the *robbing* of the thief's virtue. How would Kant apply his principle in the case of adultery? The whole argument is a quibble. We Jews are so often accused of being vengeful and of practicing the *talio* on others in obedience to the dictates of our religion that, apart from the fact that the assertion of the injunctions of the *talio* upon the Jews is incorrect, it is unwise to say that we alone have been its champions and have been guided by its principle and must continue to do so. We can accomplish more by showing our enemies that the doctrine of non-resistance finds a conspicuous place in Jewish thought than by championing *lex talionis* as the basis for all social reform.

There are many other points of minor importance which time does not permit me to touch upon and which the discussion will bring out.

Summary

1. In giving the history of the development of the *talio,* the author leaves out of consideration the ghost or nemesis theory and the meaning and development of *Kapara.*

2. The paper fails to trace the exact historic development of the law and fails to take into account in this regard the researches of biblical criticism.

3. The *Go'el* and *'Are Miklat* work in a manner opposite to that indicated by the paper, namely, toward a more humane treatment of the criminal by being less, rather than more severe toward him.

4. The doctrine of individual responsibility as arising in the time of Amaziah is not proven.

5. The Canaanitish civilization in primitive times was superior rather than inferior to the Hebrew.

6. Non-resistance finds strong Jewish sanction as well as Christian.

7. Our theories of crime and penology and social reform, while they may agree with the Jewish principle, have evolved from the Roman conception of law tempered by New Testament teachings, and Christianity has made valuable contributions as well as Judaism.

8. The author has not a word to say of God as the *Go'el* or of the doctrine of reward and punishment emanating from this thought and fundamental to Jewish theology.

9. The author, if he had consulted further authorities and studied non-Jewish sources, would have held different theories.

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PRAYERS OF THE APOCRYPHA AND THEIR IMPORTANCE IN THE STUDY OF JEWISH LITURGY

RABBI SIDNEY S. TEDESCHE

As this paper has for its subject "Prayers of the Apocrypha and their Importance in the Study of Jewish Liturgy", it will be necessary to treat, firstly, of the synagog; secondly, of the conditions which gave rise to it, and, thirdly, of its liturgy before taking up a study of the individual prayers of the Apocryphal books.

1. Synagog

I. Origin of:[1]

The real origin of the synagog is unknown. The first mention or reference that we have of it seems to be in Psalm LXXIV 8, מועדי אל which is generally conceded to be from Maccabean times.

In the time of Jesus it was a well established institution judging particularly from the great antiquity ascribed to it in passages, such as Acts of the Apostles XV 21, "For Moses from of old has in every city men who preach him publicly in the synagog (and his words) are read every Sabbath Day." Josephus, Philo and later Jewish authorities also ascribe the establishment of the synagog to Moses,[2] but this institution

[1] Schürer II 429.

[2] Josephus, *C. Apion.* II 17; Philo, *Vita Mos.* III 27; *Targ. Jerus.* I. Ex. XVIII 20, ascribes it to the father-in-law of Moses. בבית כנישתהון

could not possibly have been pre-exilic. It was the destruction of the Temple and the resulting conditions of Jewish life which necessitated the re-adaptation which gave rise to these places of assembly.

The original object of meeting together was for the study of the Law rather than for worship,[3] but Philo speaks of synagogs as being also places for prayer,[4] and in one passage he refers to παιᾶνες, ὕμνοι, ᾠδαί as being sung there.[5]

In Josephus[6] we find the same opinion that the synagog was primarily a place for the study of and instruction in the Law; it was also a house of prayer, though in a less degree; Philo uses the name "house of prayer" (προσευχή) more often than "place of assembly" (συναγωγή). Josephus uses the latter several times, the former only once. In Matth. VI 5, it is implied that it was the regular practice to pray in the synagog.[7]

II. Conditions during Exile.

Although the exiles in Babylon among whom the institution arose were allowed to live together in clans and families, they were well nigh hopeless, as there was no common bond either intellectual, religious or national other than the disheartening memory of defeat. Many became assimilated to the surrounding heathenism, and the faithful who remained were as has been said,[8] "lying under a sort of vast interdict; they could not celebrate any sacrifice or keep any feast; they could only celebrate days of fasting and humiliation and such rites as had no inseparable connection with the Holy Land."

Ezra it was who first realized practically what philosophers have taught ever since, namely, that in order to make life

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[3] Philo, *Vita Mos.* II 168; *De septen* II 282; Eusebius, quotation of fragments of Philo, in *Praep. Evan.* VIII 7.

[4] In *Flacc* 6, 7; *Leg. ad Gaium* 20, 23, 43, 46, *Vita Mos.* III 27.

[5] *The Psalms in the Jewish Church*, W. O. E. Oesterly, p. 129 sq.

[6] *Antiq.* XVI, VI 2 (Margoliouth ed. 1906).

[7] Cf. *Acts* IV 24, V 31. N. B. ἐν ᾧ συνηγμένοι

[8] *Religion and Worship of the Synagog*, Oesterley and Box, cp. I, IV.

worth while a people must be made so proud of its heritage and of its position in the world, that no amount of slurs or slights will make it lose its pride. To the outsider this may even be interpreted as overweening or arrogant pride and clannishness, but it is in reality the same kind of protection from annihilation that all life, whether oyster, armadillo, porcupine or man must adopt. As Herford says: "Ezra had it clear in his mind that if Israel was to survive at all, it must resolutely cut itself off from all possible contact with what was not Israel. It must become a closed corporation, a community occupying not merely a political, but much more, a religious and social enclosure of its own, within which it could work out its own salvation." . . . "The institution of the synagog provided a means of developing the spiritual life of the people in a way that the Temple ritual hardly could and certainly did not do."[9] It encysted the past and protected it until future conditions were favorable to the further development of Judaism along the lines of its original pristine purity. Under Ezraic influence, the synagog was so modeled as to "develop through religious fellowship the whole nature of those who met there."

As Herford enthusiastically says: "Of all the institutions that man has ever devised, the one with the longest continuous history is the synagog, and that it answers to a real and permanent religious need is shown by the fact that the Christian religion took over both the idea and the form of the synagog, in organizing its own meetings for worship, and has retained them ever since."[10] But at present we are not so much interested in the synagog as in its original contribution to the religion of the world.

The world had ritual and communal religion before, but here was a new and deep note which rolled and reverberated throughout all times and places. The fall of the Temple meant the rise of the synagog. The fall of the Temple struck the death knell of ritual and community sacrifice. The rise of the synagog meant Prayer. It is true the synagog was primarily

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[9] *Pharisaism*, p. 10.
[10] *Ibid.*, p. 80.

for study about the Temple ritual while it was impossible to fulfill that ritual; but finally the public assemblage gave natural rise to individual and communal prayer with an importance above and beyond that of sacrifice; but let it be well marked that the synagog liturgy and study were originally intended merely as a temporary substitute for the Temple ritual.[11] It was, however, the most natural thing in the world for this to develop and strengthen the individual note.

The fact of liturgy, prayer or speech of any description apart from or in connection with sacrifice was in itself a startling departure from the custom of the ancient world, as we may see from the fragment of the works of Theophrastus of Lesbos, the pupil of Aristotle, as quoted by the Neoplatonic philosopher Porphyrius, who wrote about 275 C. E.

In describing a Jewish sacrificial service, he says: "Throughout the entire time, inasmuch as they are philosophers by race, they discuss the nature of the Deity among themselves and spend the night in observing the stars, looking up at them and invoking them as divine in their prayers." Mark well the important parenthetic remark, "inasmuch as they are philosophers by race." This, as Max Radin points out in his excellent work, *The Jews among the Greeks and Romans,*[12] shows that one strikingly different custom impressed Theophrastus, namely, that part of the divine service of the Jews was some form of theological discussion.

Remembering for the time being that prayer and liturgy in the synagog were only intended as a temporary substitute for sacrifice and remembering at the same time that any form of theological discussion was a new departure in religion we will describe the general character of prayers in the liturgy.

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[11] Midrash, *Sifre,* 80a. "Just as the service at the altar was called an *Abodah* (sacrificial service), so also is the study of the Law."

Sifre, 80a. "Prayer is equivalent to the offering of sacrifices."

Berachoth, 24b, 26b, where it is taught that "the daily prayers of the synagog have taken the place of the daily sacrifice in the Temple."

[12] P. 81ff.

III. General Character of Prayers in Liturgy.

Of the synagog liturgy, Oesterley and Box, two of the greatest Christian authorities on the subject, say the following: "It was the piety of men who clung tenaciously to the Law as the final and supreme expression of a divine revelation, but the piety was none the less true and deep. It could enlist in its service all the affections and the passionate devotion of large hearted and profoundly religious natures. As expressed in its Prayer-Book, the legalistic piety of Orthodox Judaism affords one more example of the religious genius of a people uniquely distinguished in the domain of religion."[13]

The nucleus[14] of the synagog service is of course the *Shema'* and the Ten Commandments; the eighteen or nineteen benedictions known as *Shemoneh 'Esreh, Tephillah,* or *'Amidah,* of which the first three and last three paragraphs were composed in pre-Maccabean times; and the passages which precede and follow the *Shema'*, namely, *Ahabhah rabbah ahabhtanu* and *emeth weyazzib.* The reading of the Law, introduced by Ezra, was a regular feature of the Service as were certain private prayers by famous men which were adopted for public use. This latter characteristic of adopting private prayers is especially important in studying the Prayers of the Apocrypha.

In general we might say the following in regard to the style and character of the prayers:

1. Their scriptural character is well marked. Not only are entire psalms, other passages and verses, but the material of those prayers, which are not directly scriptural citations, is largely drawn from the sacred writings. Some are striking allusions to some point in Scripture, others are adaptations of a scriptural sentence. For example: Is. I 26, *We'ashibhah shoftayich kebharishonah weyo'azayich kebhatehillah* becomes a petition in the eleventh clause of *Shemoneh 'Esreh: hashibha shoftenu kebharishonah weyo'azenu kebhatehillah.*

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[13] *Religion and Worship of the Synagog,* p. 327.

[14] Abrahams, in Singer's Prayer Book, p. ivff.

2. Their congregational character is well marked. With but few exceptions, which only include prayers and formulas to be recited privately all petitions and prayers are in the plural number to include all Israel.

3. The only proper names in liturgy applied to the Jewish people are the sacred name of "Israel" or "The House," "People of Israel," "God's People," but never "Jews."

4. The Divine names employed in earlier compositions are those of the Bible. In later rabbinical forms, paraphrases and circumlocutions are used such as: "The Holy One Blessed be He," *Ha-kadosh baruch hu';* "The Place" or "the Omnipresent," *Ha-makom; "Our Father, Our King," 'Abhinu malkenu;* "The Merciful," *Ha-rahman* (cf. "in the name of God, the Compassionate, the Merciful" of the Koran).

After this general survey of the liturgy, we will now study the prayers of the Apocrypha and judge their likeness and dissimilarity with the form and content of liturgical prayers.

2. Apocryphal Prayers

Prayer and prayers are referred to and quoted so frequently throughout the Apocryphal books that I shall treat of the prayers of each book separately.

1 or 3 Esdras.

The first book of the Apocrypha, known as 1 Esdras in the Greek Uncials A. B., in the Latin and Syriac versions and in English Bibles since the Geneva Edition of 1560; and as 3 Esdras in Latin Bibles since the time of Jerome is with the exception of one passage a somewhat free Greek version of the biblical History from Josiah's Passover (II Ch. XXXV), to the Reading of the Law by Ezra (Neh. VIII). The book is historical, was used by Josephus[15] for his account of King Josiah and is translated from a Semitic original. Its date cannot be placed more accurately than 333 B. C. E. the time of Chronicles as the *terminus a quo* and 100 C. E. the date of Josephus as

[15] *Charles' Apoc.*, vol. I, p. 3.

the *terminus ad quem*. Cook, Lupton, André, Thackeray and Volz claim that the book is Alexandrian in origin; Charles, Zunz and Torrey favor Palestine as the home of its editors.

1 Esdras IV 58-60:

58. Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem,[16] and praised the King of Heaven.

59. And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60. Blessed art Thou, who hast given me wisdom; for to thee I give thanks, O Lord of our fathers.

Here we have the turning towards Jerusalem in prayer which Cheyne[17] tells us was the Zoroastrian custom of turning towards the East. Just the opposite rule held at the Temple of Jerusalem and the synagog of Talmudic times where the entrance was in the East and worshippers faced the ark in the West.[18]

This would deny Cheyne's idea of Zoroastrian Sun worship influence even if it were not expressly stated that it was Jerusalem that was to be turned to in time of prayer and not the sun.

Notice the familiar formula in this prayer:

εὐλογητὸς εἶ, ὃς ἔδωκάς μοι κτἑ which is the Hebrew *Baruch atah . . . asher nathan,* and the words "from thee cometh victory", etc., reminding us of *lecha JHWH ha-gedullah ha-hod weha-nezah* and the δέσποτα τῶν πατέρων or *elohe abhothenu.*

1 Esdras VIII 73-92.

Here we have a typical confession of sin that is strongly

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[16] Cf. Dan. VI 10, Tob. III 11 sq.; 1 Kings VIII 48, for "direction while praying."

Cf. Ezra VII 27, Dan. II 19, 20, 23, for prayer.

Origen, *Hom.* IX in *Iosuam*, quotes from Esdras: "'*A te Domine est victoria et ego servus tuus, benedictus es Deus veritatis.*'" (v. 40, God of Truth.)

[17] *Jewish Religious Life after the Exile*, p. 251.

[18] *Religion and Worship of the Synagog*, p. 309.

reminiscent of the וידוי of *Yom Kippur,* to which the answer is made: *Hatanu.*

As this prayer is essentially the same as that which occurs in Ezra IX 5, to X 2, it is not solely Apocryphal and therefore needs no further comment.

1 Esdras IX 46-47, tells of Ezra opening the law and blessing God to which all the people, who were standing, "answered Amen;[19] and lifting up their hands they fell to the ground and worshipped the Lord."

The Book Tobit is a Palestinian work written in Aramaic about the third century, B. C. E. Of this work Simpson, in *Charles' Apocrypha,* says: "Popular religious and magical speculations, current mythology and demonology, ethical and moral maxims of the day, traditional folklore and romantic legend, all contributed their quota to the education of the author. They widened his outlook on life without vitiating the spirituality of his religion or the reality of his adhesion to Judaism. They endowed him with the culture necessary to a writer whose appeal was probably directed to the educated pagan as well as the enlightened Jew of the diaspora in its early days." "Tobit was written", according to Simpson, "as a rival production to a tractate of the god Khons, in order to show that it is JHWH alone who has sovereignty over the spiritual and material worlds."[20]

The Prayers of Tobit are an excellent combination of priestly and prophetic ideals. The cultus, the precepts of the law (tithes, etc.), and Jerusalem are important considerations in the author's life. Prayer, almsgiving and fasting, the so-called "Three Pillars of Judaism" rank high in the estimation of the author and are continually enjoined. The structural arrangement, content and note of heartfelt sincerity of the prayers in this book, show the high plane of spiritual development to which the Apocryphal writers sometimes attained.

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[19] Eusebius, *Praep. Evan.,* VIII 7 (fragment of Philo). Deut. XXVII 15; Tobit VIII 9, 1 Cor. XIV 16; *Berachoth* VIII 8.

[20] Simpson, *Charles' Apoc.,* p. 198.

The author or authors of Tobit express the sentiments of many as evidenced by the great popularity of the book, and they are representative of the new and *personal* note of religion struck by many of the Apocryphal writers.

The prayers of the book are 1, Tobit's prayer (III 2-6), 2, Sarah's prayer (III 11-15). These are uttered with face turned to Jerusalem; then the immediate answer to them (III 16, 17), is the climax to the Introduction. Each prayer contains an invocation, followed by act of adoration (III 2, 11), and the specific supplication with a lengthy retrospective explanation.[21]

The same structural arrangement characterizes almost all of the other prayers. The "Amen" of the liturgy appears in VIII 8.[22] In XII 8, the value of prayer is expressed particularly, but throughout the book the motto seems to be *tefillah uzedakah wazom yazzilu mimmaweth*.[23] The efficacy of prayer is asserted in XII 12, and finally this is followed by the exile's prayer of exhortation and consolation, XIII 1-6.

In all of these prayers we have the characteristics or attributes of God and the fundamental requirements of a virtuous, religious life emphasized. The "Great name" of God is continually appealed to (e. g., Tobit XI 14, et passim), which of course calls to mind the supplication of Joshua: "What wilt thou do for thy great name?" Jos. VII 8-9, *umah ta'aseh leshimcha ha-gadol.*

The exile's prayer of exhortation, praise and consolation is especially noteworthy because of the marked and striking similarity to the *Kedushah, Ahabhah, Shema', 'Amidah* and *Ge'ullah* Prayers of the Liturgy. These prayers are very old as the style and beauty of the biblical Hebrew diction would seem to show, and then too they are referred to in both the Mishnah and Talmud.[24] The aim, scope, style and certain in-

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[21] Simpson, *Charles' Apoc.*, p. 198.

[22] Cf. Judith XIII 20.

[23] Tobit XII 11-12.

[24] *Tamid* V; *Berachoth* 11b, 12, 13.

dividual expressions might well lead us to infer that the author of Tobit had these prayers before him when he wrote, as we hope the following comparisons will show. In the first place Raphael says: "Bless God and give him thanks in the sight of all that live for the good things which he hath done unto you to bless and praise his name" (XVIII 6 sq.). This is the direct injunction of Psalm XCII contained in the Liturgy, *Tobh lehodoth ladonay,* especially if we include the words "day by day" which come in the continuation of the injunction to pray in verse 18. Then Raphael reveals himself to Tobit and Tobias his son, and says: "I am Raphael, one of the seven angels which stand and enter before the glory of the Holy One." Then he commands them to "bless God to all eternity, praise ye him day by day." Of course Raphael, the healer, was the most appropriate mentor to Tobias; and most natural mediator between God and Tobit in his various afflictions. Contrast this angelology with the angelology of the particular part of the Liturgy[25] that precedes and succeeds the Trisagion or *Kadosh* prayer. Raphael is "one of *the* seven angels which stand and enter before the glory of the Holy One, and the passage in the liturgy tells us what these angels say when they enter, namely, *baruch kebhod Adonai mimmekomo.* Thus we have the "place" מקום of the prayer referred to when Raphael says he *enters* before the Lord and we have the glory כבוד יהוה of the prayer mentioned as well as the קדוש itself in the words τής δόξης τοῦ ἁγίου "the glory of the Holy One."

Then Tobit's prayer begins with the words "Blessed is God that liveth forever and his kingdom"; in other words, *Baruch shem kebhod malchutho le'olam wa'ed.* The *Shema'* immediately follows the *Kedushah* and the *Ahabhah* prayers in the prayer book,[26] and here we have this verse which is almost a translation of the doxology that follows the *Shema',* come right after the foregoing words which were taken from the *Kedushah.*

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[25] Singer P. B., p. 39.

[26] Singer P. B., p. 40.

The sentence "O cause a new light to shine upon Zion,"[27] and the idea of יוצר המאורות in the *Ahabhah* prayer are found in Tobit, chapter XIII, verse 11, in the petition concerning the New Jerusalem, as follows: "A bright light shall shine upon all the ends of the earth; many nations shall come from afar, and the inhabitants of the utmost ends of the earth unto thy Holy name."

Compare also: "He leadeth down to Hades . . . and he bringeth up" of verse 2 with *morid sheol wayya'al* and "give thanks unto him before the Gentiles" of verse 3 with *Hodu ladonai . . . hodi'u ba'ammim 'alilothaw* of 1 Chron. XVI 8. Also compare *gomel ḥasadim tobhim* with "and will show mercy unto you all, of verse 6, and *wezocher ḥasde 'abhoth umebhi' go'el libhne bhenehem* with "Yea, He is a God to all ages, He will chastise you for your iniquities and will show mercy unto you all" of verse 5. Of course the entire prayer is one exhorting the exiles to repentance in the hope that God will bring a *Go'el* or *ge'ullah* to them even as the *ge'ullah* prayer praises God for redeeming them from Egypt. The *ge'ullah* prayer, to quote Mr. Abrahams,[28] is known as the Redemption prayer because after a reference to the exodus it terminates with a eulogy of God as Redeemer of Israel. Mr. Abrahams goes on to say: "There is implied throughout the benediction a profession in the doctrine of retribution which is formulated in the second paragraph of the *Shema'*." This is unquestionably the trend of thought throughout this prayer in Tobit. Retribution in fact is one of the main lessons of the entire book, as Tobit's blessings are the result of fulfilling *mizwoth*, burying the dead, etc., so Tobit says: "He will chastise you for your iniquities, and will show mercy unto all. When ye turn unto him out of all the nations whithersoever ye shall be scattered with your whole heart and with your whole soul, to do truth before him, then he will turn unto you, and will no

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[27] Singer P. B., p. 38.

[28] Singer P. B., notes LIV.

longer hide his face from you." Mr. Abrahams[29] points out in the *Ahabhah* prayer that "there is a characteristic union of the practical and the ideal. Israel entreats the merciful Father, out of his very love for the father and the children, to bestow a practical knowledge of his precepts, and a power to perform them. There is also a yearning for an inward sense of God, that each man's heart may be one and undivided." This might be said of Tobit's prayer also, so completely does it realize the Jewish idea of practical and ideal. Abrahams goes on to say in characterizing this part of the liturgy: "They (the words) breathe the hope that the hearts of all Israel may be united in the love and fear of God, so that minor differences may not lessen the solidarity of Israel in its enthusiasm for the mission." Tobit also breathes this spirit of zeal for Israel's mission[30] as is particularly mentioned by Simpson throughout his commentary in *Charles' Apocrypha.*

The general idea that the author of this prayer had in mind was, in our opinion, influenced and directly suggested by the important elements of the liturgy which the author of Tobit undoubtedly had before him. Of course these prayers were not in the form that we have now, but from this Apocryphal prayer it does appear unmistakably that the order and elements of the service were the same.

The general idea of the Redemption Prayer for example is a eulogy of God the Redeemer of Israel after mention has been made of the Deliverance from Egypt, and the firm belief in Retribution. This prayer of Tobit mentions the similar conditions of adversity because of Israel being scattered among the Gentiles, then speaks of Retribution in the same confident way and ends with the eulogy to God. Tobit's author wrote and published his writings at a time when there were many Jews in Egypt and he had for his audience the cultured among the Gentiles as well as among the Jews, so he would naturally hesitate to sing a song of triumph over the Exodus mentioning the Egyptians alone, but in keeping with his broader outlook

[29] Singer P. B., XLIX.

[30] Tobit XIII.

on life, he would include all the Diaspora. This he has done, but it appears quite evident that the parts of the liturgy mentioned above were before him as he wrote.

Judith is a legendary book written originally in Hebrew, in Palestine, about the second century, B. C. E. It was written to revive the spirit of patriotism and to encourage the Jews to resist the oppression probably of Syrian power. The generals and names of Assyria are used as a disguise for Syria.[31]

The Prayers of Judith are in no way noteworthy so far as our particular study goes. They are ultra-Pharisaic in character, as is the tendency of the writer throughout the book. They consist of biblical allusions (for example, chap. IX 2-14, referring to Gen. XXXIV, the story of Dinah, cf., also the story of Jael, Esther and Deborah), and biblical verses, with nothing to be noted particularly with the exception of this fact. The Pharisaic regimen and times of prayer are carefully preserved by Judith[32] and the Pharisaic attitude towards life is well expressed by the Prayers. For example: Chap. VIII 14, "How can ye search out God . . . and know his mind or comprehend his purpose?" which recalls the verse: "Canst thou by searching find out God?" Then in verse 15, "For if he be not minded to help us within these five days he hath power to defend us in such time as he will or to destroy us before the face of our enemies." Then in chap. IX, verse 11, "For thy power standeth not in multitude, nor thy might in strong men: but thou art a God of the afflicted, thou art a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope."

Here we have a reminiscence of *lo' bhehayil welo' bhechoah ki 'im beruhi* and the Social service or fast developing *zedakah*, the applied righteousness spirit of Judaism which developed from the communal solidarity that followed the exile.

In chap. XIII, verses 17 et passim, we find blessings with

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[31] *Religious Development*, p. 193.
Charles' Apoc., vol. I, p. 245.

[32] Judith VIII 6, XI 17, XII 6, XIII 3.

the Liturgical invocation: *Baruch attah adonai 'asher* as a regularly recurrent stock formula. At the end of the blessings of gratitude to Judith, chap. XIII 20, and chap. XV 10, we have the words: καὶ εἶπαν πᾶς ὁ λαός Γένοιτο, γένοιτο which is probably the Greek translation of the original Hebrew, ואמרו אמן

The triumphal song of Judith in chap. XVI is quite similar in character to the song of Deborah in Judges.

The rest of the chapters of the Book of Esther were evidently added to supply the religious element which is completely lacking in the canonical work.[33] They are six in number, are historical and legendary in character, dating from about 100-1, B. C. E. They were probably written originally in Greek. In regard to these Dr. Rosenau says, "The object of the Greek Apocryphal chapters was not, as is sometimes intimated, to vindicate the marriage of a Jewess to a heathen prince, but was like that of the *Targumim* and *Midrashim* of Esther to cheer the Jews at the time of misfortune and, more particularly, to demonstrate how the rescue of the Jews depended upon God's intervention, a point neglected in the Canonical book, where no mention is made of God. This latter point is especially supported by the introduction of the prayers of Mordecai and Esther. Expanded forms of these prayers are given by the Midrash and Josephus ben Gorion."[34]

In the Prayer of Mardocheus we meet phrases similar to those in the Liturgy such as the following: XIII 9, . . . "there is no man that can gainsay thee". Contrast with this the liturgical phrase from Job IX 12, *mi yo'mar 'elaw mah ta'aseh,* IX 10, "Who doeth great things past finding out; yea, and wonders without number", cf. Ps. 72, 18, *'oseh nifla'oth lebhaddo,* verse 11. "Thou art Lord of all things, and there is no man that can resist thee", with Job IX 12, and Ps. 97, 5, *'adon kol ha'arez,* and verse 15, ". . . Spare thy people for . . . they desire to destroy thine inheritance", with Joel 2, 17, and Ps. 28, 9, *hoshi'ah eth 'amecha ubharech eth nahalathecha,*

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[33] *Charles' Apoc.* 665.

[34] *Prayers in the Apocryphal Chapters of the Book of Esther.*

and so on throughout the prayer which shows the usual use of biblical ideas and verses in Apocryphal and liturgical prayers.

In the prayer of Esther we have the same characteristics, but note, especially, verse 3, "My Lord our King . . . help me who stand alone and have no helper save thee", and verse 5, "I have heard ever since I was born in the tribe of my family that Thou, Lord, didst take Israel out of all nations . . . for an everlasting inheritance, and that Thou didst for them all that Thou didst promise". Here we have the synagog phrase: "Praised be Thou, . . . who has chosen us from amongst all nations" and the Liturgical Biblical passage from Dt. XXVI 15, *Ka'asher nishba'ta la'abhothenu.*

The Book of Wisdom or Wisdom of Solomon is a composite pseudepigraph of the first century, B. C. E. It exhibits all the synthetic philosophy and theology of the Hellenistic Jewish School later developed by Philo. In the long prayer for, and then panegyric to wisdom in chaps. IX to XIX, the end of the book, we find a philosophic elaboration of Solomon's prayer for wisdom in I Kings III 6-10, joined with the praise of wisdom as suggested by Proverbs VIII. In this prayer we find the following philosophical elements: The *Ma'aseh bere'shith,* or Theory of Ideas of Plato, e. g., verse 8, "Thou gavest command to build a sanctuary in Thy holy mountain . . . a copy of the holy tabernacle which Thou preparedst aforehand from the beginning." Then too we have running throughout the prayer, the *Logos* or *Sophia* idea, i. e., the philosophical idea of hypostasized wisdom, as for example in the words: "O God . . . who madest all things by thy word; and by thy wisdom formedst man", in chap. IX, verse 1. Later on in the panegyric to Wisdom and the Haggadic or Midrashic exposition of the part that wisdom has played in the history of the world and its work, we have the more Palestinian idea of intermediary called variously מטטרון perhaps from the Greek μετάθρονος or μετατύραννος and ממרא perhaps a corruption of the Hebrew מאמר which suggests or sounds like the Greek ῥῆμα, meaning expression or speech, as

λόγος means word. The elements of this philosophical idea of intermediary are still found in the liturgy in the following passages:[35] First, *Baruch . . . asher bidebharo ma'aribh 'arabhim,* "Blessed art Thou, O Lord, our God, King of the Universe, who at Thy *word* bringest on the evening twilight", etc. Second,[36] *Baruch . . . sheha-kol niheyeh bidebharo,* by whose word all things exist," which is quite similar to Wisdom IX, verse 1: ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου "who madest all things by thy word", and third, *Baruch . . . asher bema'amaro bara' shehakim,* ". . . by whose word the heavens were created."

The Palestinian didactic Book, *"Ecclesiasticus,"* or the Wisdom of Jesus the son of Sirach was written between the years 200-175, B. C. E., in Hebrew by a Sadducean. According to Smend, Charles[37] and Oesterley and Box,[38] our present text is a Pharisaic revision of the original, which was undertaken to make the book conform more closely to the orthodox Pharisaic standards of later times.

In chapter II 10, 11, and III 5 we find the author's idea of prayer as follows: "Whom did God ever despise that called upon him?" and then comes the attribute formula: "For compassionate and merciful is the Lord, long suffering and very pitiful and he forgiveth sins and saveth in time of affliction."

This passage should be well noted as this formula of *Adonai adonai 'el rahum wehannun* seems to be the conscious theology and philosophy of all Apocryphal prayers. In III 5, we find these words: "Whoso honoreth his father shall have joy of his children, and what time he prayeth he shall be heard."

This shows as does XXXVIII 9-14, XXXIX 5-6, the moral idea that God answers the prayer of the righteous, but of course this attitude of practical and ideal in religion, i. e., con-

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[35] Oesterley and Box in R. and W. of S., p. 184, Singer P. B., p. 96.

[36] Singer P. B., p. 290.

[37] *Religious Development*, p. 190.

[38] *Charles' Apoc.*, p. 280.

formity of Creed and Deed is almost universal in the Apocryphal Prayers.

Chapter VII 15 gives an admonition particularly applicable to the present situation, as follows: "Use not many words in a multitude of Elders, and make not much babbling when thou prayest."

Chapter XVII 25 tells us, "Return unto the Lord, forsake thy sins, make thy prayer before him."

In chapter XVIII 23 we find: "Before thou prayest, prepare thyself", which reminds us of the hour of meditation of some of the *Hasidim rishonim.*

Chapters XXI 5, and XXXV 13-20 show the characteristic democracy of Judaism, "A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily." Of course we can not help but hope that the writer as a Sadducee believed in helping to bring the answer to prayers by applied righteousness as so many of the Pharisaic prayers in the Apocrypha counsel.

Chapter XXIII 1-6 is an excellent example of the Platonic tendency in the Apocryphal prayers: Ben Sirach prays to the Lord, the Father, the Master, κύριε, πάτερ καὶ δέσποτα. Here we have the three theological postulates, all-wise, all-just, all-powerful. In the course of the prayer, Sirach prays for the four virtues, ἀνδρεῖα or courage, σωφροσύνη or poise and moderation, σοφία wisdom and δικαιοσύνη or justice, all this to keep him from "greediness of the belly and lust of the flesh, and impudence", strongly reminiscent of the three emotions, or passions of Plato, namely, eating, drinking and lust.

In chapter XXXIV 24-26 Sirach asks, "When one prayeth and another curseth, whose voice will the Lord hear?" and again: "So is it with a man that fasteth for his sins, and goeth again and doeth the same; who will hear his prayer?"

Chapter XXXVI is a plea to God to save His own, and strike fear into the nations in order that all may know that He is God alone (vv. 1-5). God is urged to assert Himself by

gathering in the scattered nation, and by compassionating Sion (vv. 6-16). This prayer is remarkably like the *Shemoneh 'Esreh* both in language, construction and content[39], especially when taken with chapter LI (vv. 12 sq.), of the Hebrew. This is a Psalm modeled after Ps. CXXXVI with the refrain, *Hodu ladonai ki tobh ki le'olam hasdo.* At first this was even thought to be the source of the *'Amidah,* but now it is generally conceded that the writer imitated the *'Amidah* in writing it.[40]

The Book of Baruch is legendary, and is of composite character. The date of the book can not be set, authorities placing it anywhere from 320 B. C. E. to 70 C. E.

The noteworthy element in the prayers of Baruch is the marked similarity of chapter II, confessing the sins that brought on the exile, with the *Vidduy* prayers of *Yom Kippur,* e. g., verse 12, "O Lord, our God, we have sinned, we have transgressed, we have dealt unrighteously in all thine ordinances," *hata'nu, pasha'nu bagadnu,* etc. Then, too, verses 14 and 19, "Hear our prayers, O Lord, and our petitions and deliver us for thine own sake." . . . "We do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings" with *Tabho' lefanecha tefillathenu.* The character of the rest of the prayer partakes of the *Yom Kippur* service of calling to mind promises of forgiveness and redemption from the Bible.

The Additions to Daniel consist of the Prayer of Azariah, the Song of the Three Children, the History of Susannah, and the History of the Destruction of Bel and the Dragon.

The prayer of Azariah is the prayer of one of the Three Children in the midst of the Fiery Furnace. It starts with the liturgical formula as follows: "Blessed art thou, O Lord God of our fathers." This suggests immediately the Hebrew *Baruch attah 'adonai elohe 'abhothenu* and the doxology refrain, *Baruch 'adonai ha-mebhorach le'olam wa'ed.* We find the very common

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[39] Oesterley and Box in *Charles' Apoc.,* vol. I, p. 440.

[40] Singer P. B. VII (Marmorstein: *Zeitschrift für die alttestamentliche Wissenschaft,* XXIX 287).

characteristics of prayer throughout and there is nothing particularly noteworthy except the Psalm of Praise reminding one of the *ma'aribh 'arabhim* and the refrain, e. g., verses 67 and 68, *Hodu ladonai ki tobh ki le'olam hasdo.*

The History of Susannah is really a Midrash based on the meaning of Daniel, namely, "God is my Judge". It was written to illustrate Daniel's judicial acumen. In verses 42 and 43, Susannah invokes God in these words: "O everlasting God, that knowest the secrets, and knowest all things before they be." The mention of *nistaroth* leads us to think of the close of the formula chapter of Deuteronomy, namely, *ha-nistaroth ladonai weha-nigloth, etc.*

The Destruction of Bel and the Dragon is a polemical writing against idolatry. The one verse of prayer or thanksgiving, namely, 38, reads thus: "Thou hast remembered me, O God: neither hast thou forsaken them that seek thee and love thee." Here, too, we have only general theological conceptions, but throughout the Additions to Daniel, as Dr. Neumark well points out in his monumental work[41], we have the constant appeal to the mystical "great name of God", and the Thirteen Attributes: Justice, tempered by mercy; Retribution; Uncompromising Truth, etc. In Susannah we have the additional Halachic tendency which emphasizes the necessity of חקירה ובדיקה in the investigation of capital offenses.[42] The Attribute motif and tendency of "Susannah" might well be summed up in Dr. Neumark's words: "Ohne Sophrosyne keine Dikaiosyne."

The Prayer of Manasses purports to be the actual prayer spoken of in 2 Chronicles XXXIII 1 sq., and may originally have been designed to stand in that context. It is a dignified and simple penitential prayer which was preserved in the Didascalia and later incorporated in the Apostolic Constitutions, whence it was copied into the LXX.[43]

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[41] *Geschichte der jüd. Philosophie des Mittelalters*, vol. II.

[42] Cf. Mishna *Synh.* v. 1. *Ma'aseh ubhadak ben Zakk'ai be'okeze te'enim.*

[43] *Religious Development*, p. 214.

The Prayer consists of the following parts:[44]

Invocation	1- 8
Confession	9-11
Entreaty	11-13
Ascription	14
Doxology	15

The theology of the Prayer is typically Maccabean and may be summed up by the following four theological postulates:

1. Supernatural efficacy of "Great Name of God" (verse 3).
2. Repentance appointed especially for sinners and not for such just men as Abraham, Isaac and Jacob (verse 8).
3. Representation of underworld with varying grades of light (verse 11)—a sort of forerunner of Christian purgatory.
4. Angels as hosts of heaven (ἡ δύναμις τῶν οὐρανῶν, v. 15).

In this prayer it is quite evident that the writer has a theological and philosophical ax to grind. He praises the God of the heavens and the earth, the sea and all that is therein, descanting on the cosmological attributes of God as do so many prayers in the liturgy, notably the *yozer ha-me'oroth* prayer. In verses 6, 7, 10, 11 and 14 we can find the calm philosophic consideration of the thirteen attributes of God in the *adonai adonai el rahum wehannun* formula. With all this intelligent attempt at rationalizing the God idea we have the fine emotional qualities of the liturgy in process of formation. The writer invokes the God of Abraham, Isaac and Jacob, the Creator of heaven and earth, who is of great compassion, long suffering and abundant in mercy, who has promised forgiveness that sinners may repent, and appointed repentance that men may be saved (verses 1-7); then comes a confession of sin by King Manasses (verses 8-10); then a supplication for forgiveness.[45]

In the 1st Book of Maccabees we have a Sadducean work

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[44] Ryle in *Charles' Apoc.*, vol. I, 615.

[45] *Religious Development*, p. 214.

written probably in Palestine some time between the years 137-105 B. C. E. The writer is zealous for the Law, the religious institutions of the nation, the Scriptures, the Priesthood and the Temple, no mention is made of Immortality of the soul or Resurrection of the dead. In fact, Theology is reduced to a minimum. The writer of the book showed in particular great hesitation in mentioning the name of God. It is, indeed, referred to in VII 37, and IV 33, but not in the mystical sense which was the tendency of the times, due to popular Pharisaic influence. In chapter IV, verse 24, we have the common quotation, "Good (is the Lord), for his mercy endureth forever."[46]

We find the ideas of retribution[47] and the merit and deeds of the Fathers appealed to throughout the few references to prayers, especially in II 50-68.

The Second Book of Maccabees is not a continuation of the First Book, and is an anonymous digest of a larger work of five books on Maccabean history. Here we find a decided contrast to the First Book. All fighting, as far as it was not done by angels, was done by prayer rather than with the usual weapons of warfare.

The only contribution of any value that this book has to offer is the Prayer for the dead in chapter XII 40-44. We find here a belief in Retribution and Resurrection. The writer tells how Judas sent money to Jerusalem as an offering for the dead and this is told in such a way as to show that objections to this might arise on the score of novelty.

This concludes the books usually recognized as the Apocrypha proper. We find in summarizing the results of our study that the Prayers of the Apocrypha, individually and collectively, partake of the characteristics of the liturgical prayers to a remarkable degree.

The Apocryphal prayers were written under the influence of the synagog.

1st. They are communal in character.

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[46] Cf. Ps. CXVIII 1-4. Ps. CXXXVI.

[47] II 68; cf. Ps. CXXXVI 11. (LXX)

2d. They show a belief in Retribution and the ultimate triumph of Israel after repentance.

3d. They inculcate the practical and the ideal in teaching ritual and righteousness; study of the Law and application of its principles to life in order to show that repentance is the *sine qua non* of Israel's redemption and triumph.

In the Apocryphal Prayers we see the liturgy in the making. Mishnah *Sota,* Vol. VII 1, sanctioned the use of any language whatever in repeating the *Shema' and Shemoneh 'Esreh,* and grace at meals; and Schürer points out that the most important parts (if not all) of the liturgy were regularly recited in the Hellenistic synagog in the vernacular Greek and not in Hebrew at all.[48] All these prayers and expressions of piety of the Apocrypha show spontaneity and the new individual note in the Religion of Israel. The Priest and Sacrifice were no longer mediators between God and man; Study, Prayer and Individual Righteousness were now the requisites. The Temple and the national creed were moribund when these prayers were written. The synagog and the individual in his individual needs and problems were coming to the fore. Here we see the prayers of individual religious heroes, whether these prayers were historical or legendary, as spontaneous and original outbursts of free and untrammeled religious fervor. Later, in the liturgy we see the more or less atrophied and stereotyped form which resulted from their adoption and application to new yet similar conditions.

Just as the Hellenist Jewish philosophers synthesized Jewish and Greek thought in their philosophical works so the Hellenist theologian synthesized Jewish and Greek thought in his prayers, adopting the method and results of Greek thinkers, but only in so far as these were consistent with the ethical conceptions of Israel's God-idea. Many of the prayers of the Apocrypha have simplicity, sincerity and beauty, and are of great importance in the study of religious literature. Their originality, their clear and distinct picture of the philosophic and

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[48] *H. J. P.* IV, 283 ff., also III, p. 10.

religious conceptions of the age when world religions were in the making, their individuality and personal note form a valuable contribution to the study of liturgy.

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SYSTEMS OF RELIGIOUS EDUCATION IN SECULAR SCHOOLS

THE ENGLISH SYSTEM

Rabbi Henry Barnstein

The American scheme of life is so vastly different from the English that, at first sight, it would appear that little if any benefit could be derived from comparing their respective schemes of education.

England, although a democratic country, is still swayed and dominated by the caste idea. The patrician is interested in the plebeian but will not associate with him. The plebeian admires the patrician and mimics his mannerisms yet knows that an unbridgeable gulf exists between them.

Roughly, the patrician class comprises the aristocracy, the army, navy and civil service and the professions. The plebeians are the merchants and tradesmen, artizans and laborers, sailors and soldiers. Under no circumstances would a member of the patrician class, even if wretchedly poor, send his child to a state supported Board School. I was sent to an inferior private school because my father was a minister while the wealthy members of his congregation sent their children to the excellent Board School or National School, as it was called in those days. It is now called a Council School.

But not only has England the caste system, but it has also a state religion—that of the Established Church of England, which is very nearly identical with the Episcopalianism of America. The patricians belong mainly to

this church, while a very large proportion of the plebeians are Nonconformists, Presbyterians, Baptists, Wesleyans and the rest.

When the present system of Board Schools was introduced in 1870, the Established Church made every effort to have its tenets become part and parcel of the curriculum and actually succeeded in doing so to a surprising extent, gaining their ends by adopting a conciliatory attitude toward those who differed from them, being past masters in the noble art of diplomatic compromise. Let me exemplify. In the London neighborhood of Kilburn, where I lived in the nineties, there was a splendidly equipped voluntary (church) school. At this school there were forty Jewish boys. There I taught Hebrew and Judaism the first hour of each school day, while the other boys were receiving their religious instructions. I never noticed the least signs of prejudice, and the results obtained were remarkably good as the syllabus of Jewish instruction which I give later in this paper shows. By such tolerance towards the opinion of others, the Established Church Schools paved the way for tolerant treatment themselves. In fact, the elasticity of the English system which puts the issue squarely up to the patrons of the school has much to commend it.

The Act of 1870

The present elementary school system, providing for the instruction of all children of school age in England, dates from the year 1870, and was the direct result of the reform legislation of 1868, which enfranchised millions of the common people. "Let us educate our new masters," said Mr. Lowe, M. P., and the result was the act of 1870. Previous to this date, spasmodic attempts had been made to popularize education, but only with indifferent results. At the beginning of the 19th century, education was the absolute prerogative of the patricians only. Yet, in the first quarter of the century, there arose a dawning consciousness among the ruling classes that every human being should at

least fall heir to the precious truths enshrined in the Holy Scriptures. This shows the trend of the English mind, and is in striking agreement with the verse from Proverbs: "The beginning of wisdom is fear of the Lord." As a result of this agitation, there came forward two men, Joseph Lancaster and Andrew Bell. Lancaster's work culminated in the establishment of the celebrated British and Foreign School Society, which represented the Dissenters; whilst Bell's produced the National Society, which conserved the interests of the Established Church of England. Without going into the details of each scheme, it will suffice to say that both failed because neither could solve the problem of ways and means. In 1833 appeal was made in Parliament for these so-called voluntary schools and Parliament responded with a grant of $100,000. Gradually these grants increased yet the system which placed the public schools of the country entirely in the hands of the church, either Established or Dissenters, could not be successful. Large gaps in the system were found to exist, but it was not until 1870 that free education was placed upon a firm basis in England by the establishment of Board Schools which were nominally free from church domination, although even today the influence of the Established Church over education is simply enormous.

The object of the Education Act of 1870 was to make provision for the instruction of all children of school age in England and Wales. This bill was warmly supported by the Liberals, to which party practically all Nonconformists belong, because they thought it would provide a system of National Schools from which all denominationalism, specifically Episcopalianism, would be excluded, maintaining that no state aid should be given to any schools except those which were conducted along secular or at least undenominational lines. The conservative party urged in opposition that hitherto the voluntary schools had a large private expense, furnished buildings, apparatus and teachers for the children and it would be unjust to withhold the grant from

these schools; further, that it would be extravagant to build new schools when these already stood and finally that the moral and religious welfare of the state demanded the maintenance of these schools. Finally a compromise between the contending parties was agreed upon in the shape of a conscience clause. Its main provisions are:

1. It shall not be required, as a condition of any child being admitted or continuing in the school, that he shall attend or abstain from attending any Sunday School or any place of religious worship.

2. The time or times during which any religious observance is practiced or instruction in religious subjects is given at any meeting of the school shall be either at the beginning or at the end of such meeting and shall be inserted in a time table to be approved by the Education Department and to be permanently and conspicuously affixed in every schoolroom and any scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the school.

3. The school shall be open at all times to the inspection of any of Her Majesty's inspectors, so, however, that it shall be no part of the duties of such inspectors to inquire into any instruction in religious subjects given at such schools, or to examine any scholar therein in religious knowledge, or in any religious subject or book.

4. Every school provided by a school board shall be conducted under the control and management of such board in accordance with the following regulations:

(a) The school shall be a public elementary school within the meaning of the act.

(b) No religious catechism or religious formulary, which is distinctive of any particular denomination, shall be taught in the school. This conscience clause covers the case of the conscientious objector to any religious instruction whatsoever.

Let me now indicate, as briefly as possible, the development of the act of 1870, until recent times. The legislation of 1870 gave England:

1. School board providing and maintaining schools out of public monies.

2. The conscience clause.

3. The Cowper Temple Clause—"No religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in any school provided by local authority." And the law officers of the crown have ruled that denominational documents presuppose the exclusion of denominational doctrines.

4. Public elementary schools of two kinds.

(a) Those provided by the local authorities and,

(b) Those otherwise provided.

Schools of the first kind were maintained out of the Parliamentary grant and the rates. Schools of the second kind received grants but they did not receive anything from the rates. Denominational teaching was prohibited in the schools of the first kind, but permitted in those of the second. Some kind of religious instruction was given in most schools, but whereas the undenominational schools were wholly supported out of public money, the denominational schools had to eke out their existence by voluntary contributions. The increasing demands by authorities for improvements in buildings and equipment made the strain too great on these schools and was the chief cause for the passing of Mr. Balfour's Education Act of 1902. This act placed both denominational and undenominational teaching upon the rates, the only difference being that undenominational schools are provided and maintained by the local authorities out of public money, whereas the buildings in which denominational teaching is given are provided and maintained by voluntary gifts and subscriptions. These buildings are used by the local education authorities free of charge, but the cost of repairs, improvements and so forth, has to be defrayed out of private pockets.

By the Technical Instruction Act of 1889, the conscience clause and the Cowper Temple clause were extended from elementary education to "education other than elementary", except in cases where the council, at the request of parents

and scholars at such times and under such conditions as the council think desirable, allow any religious instruction to be given in the school, college or hostel, otherwise than at the cost of the council. This exception shows the elasticity of English religious legislation, leaving the matter in the hands of the school patrons.

Ethical Instruction

The Elementary Schools Code (1911) now in force contains the following regulation:

Moral instruction should form an important part of every elementary school curriculum. Such instruction may be either incidental, occasional and given as fitting opportunity arises in the ordinary routine of lessons, or it may be given systematically and as a course of graduated instruction.

"The subject of this instruction should be in such points as courage, truthfulness, cleanliness of mind, body and speech, love of fair play, gentleness to the weaker, humanity to animals, temperance, selfdenial, love of one's country and respect for beauty in nature and art.

"The teaching should be brought home to the children by reference to their actual surroundings in town or country and should be illustrated as vividly as possible by stories, poems, quotations, proverbs and examples drawn from history and biography.

"The object of such instruction being the formation of character and habits of life and thought, an appeal should be made to the feelings and personalities of the children. Unless the natural moral responsiveness of the child is stirred, no moral instruction is likely to be fruitful."

The Elementary Education Act of 1870 may be read in detail in *"Educational Systems of Great Britain and Ireland,"* by Graham Balfour, Oxford, 1903, pages 19-21.

The Education Act of 1902, *Ibidem,* pages 33-37.

In 1900 statistics quoted by Potter (*Principles of Religious Education,* New York, 1900), showed that 42 percent of all

the children attend the undenominational Board Schools, 44 percent attend the Church of England Schools, 3 percent the Wesleyan Schools, 5 percent the Roman Catholic and 6 percent other schools, which presumably includes the Jewish. Let me here quote some apposite remarks on the system from the same authority.

"A second corollary of public grants to public institutions was that every school which availed itself of the advantages of the grants, should subject itself to governmental inspection. There thus grew up in England a system of school examinations by government authorities such as no other English speaking nation has, and, in connection with this, the famous system of payment by results. It was early provided, however, that there should be no inspection of religious training in the private schools. In the Public Board Schools, if I mistake not, examinations are offered in religious subjects. We can thus see how a great, free, democratic people has succeeded in providing elementary instruction for every child in the land, and at the same time, has provided religious training for all who desire it in connection with secular education. We thus see growing up side by side a double system of religious instruction in which the day schools may be presumed to give the body of religious knowledge while the Sunday School would naturally be relied upon to impart the true religious spirit to the knowledge acquired since far more than the day school it enjoys the sanctions of the Church and the influence of the religious ceremonial. Ideally, therefore, the English system leaves little to be desired in its opportunities for bringing up the youth of the land in the fear and admonition of the Lord.

Let us now see the rules and regulations governing schools containing a large percentage of Jewish children, and the syllabus recommended for their instruction.

Jewish schools not to be differentiated from other schools, i. e., to be under the control of local education authority, in the same way as all schools. No contracting out.

1. In schools which are non-provided Jewish schools at the passing of this Act in lieu of the instruction given by the local authority under sub-section 2 of section 14 of the Elementary Education Act 1870, instruction in Hebrew and the Jewish religious shall be given as part of the ordinary school curriculum to the children of Jewish parents.

2. Of the teachers employed in such schools, such a number shall be duly qualified persons of the Jewish persuasion as shall be sufficient to secure that the instruction in Hebrew and the Jewish religion is adequate. In the event of its being impracticable to employ as teachers in the school sufficient persons of the Jewish persuasion to give such instruction, it shall be the duty of the education authority to engage duly qualified persons of the Jewish persuasion who should not be teachers in the school to give instruction in such subjects.

3. In the case of such non-provided Jewish schools, the teacher shall so far as practicable be of the Jewish persuasion.

4. Any teacher who at the time of the passing of this Act has been employed to teach the said subject in a non-provided school shall be deemed to be competent to give such instruction therein.

5. With regard to persons who have not been so employed, the local authority shall accept the certificate granted by any recognized Jewish educational body as evidence that a person is competent to give such instruction.

6. The course of instruction in the said subjects shall be in accordance with a code to be approved of by such Jewish educational body or authority as aforesaid.

7. Examinations in the said subject shall be held not less than twice a year by examiners to be nominated by such Jewish educational body or authority as aforesaid. Such examiners shall report to the local authority and to such body or authority as aforesaid.

8. It shall not be incumbent upon the local authority to defray the cost of the said examinations.

9. In case of schools, which at the time of the passing of this Act are provided schools, and in which more than 50 percent of the children are of Jewish parentage, the local authority shall make provision for the instruction in Hebrew and the Jewish religion of the Jewish children in the same manner as they are required to do in the case of Jewish non-provided schools, except that, if it shall be necessary to engage as teachers to give such instruction persons other than such Jewish teachers as are ordinarily employed in the school, it shall not be incumbent on the local authority to pay for the employment of such extra teachers, but the cost of engaging the same may be borne by or on behalf of the parents.

10. Where instruction is provided by the local authority for Jewish children in accordance with sub-section 2 of section 14 of the Elementary Education Act 1870, it shall be the duty of the local authority to insure that such instruction is given in accordance with the code allowed under article 200 (section 2), of the Schools Management Code of the London County Council, or any similar code approved of by such Jewish Educational Body or Authority as aforesaid.

11. In the case of any school which was at the passing of this act a non-provided school, it shall be the duty of the local authority to allow the schoolhouse to be used for the purpose of giving religious instruction of the character given therein at the time of the passing of this Act on Saturdays and Sundays, and at such other times on week days not forming part of the time devoted to the ordinary instruction in the school as may be found necessary or desirable to supplement the religious instruction given in school hours. The schoolhouse shall be properly warmed, cleaned and lighted for the purpose of such instruction by the local authority, who may charge the persons whom they authorize to superintend such instruction a sufficient sum in order to cover the cost of such warming, cleaning and lighting, but may make no further charge.

12. In the case of schools of which 25 percent of the children are of Jewish parentage, one manager, at least, shall be of the Jewish faith and in case of schools of which 70 percent or more of the children are of Jewish parentage, two managers shall be of the Jewish faith.

13. All endowments and other property held in trust for the purposes of any school transferred under the provisions of this Act to a local education authority shall be held in trust and applied for the provision of religious instruction in such schools of the character given in such schools previous to the transfer, and, if such endowments or other property are more than sufficient for such purpose, the surplus shall be applied in giving instruction according to the tenets of the same denomination in other public elementary schools maintained by the same authority, but so that such instruction shall be in accordance with the provisions of this Act.

This clause shall not apply to any endowment or other property which under the trusts or other provisions affecting the same must not be applied for the purpose of giving denominational instruction.

Note

The following paragraph on the subject of the syllabus of religious instruction for Jewish children appears in the "London School Board Minutes" of May 7, 1896:

This syllabus was originally prepared by a sub-committee on the Religious Instruction of Jewish children, and was subsequently, after amendment by the scripture knowledge sub-committee, submitted by the latter sub-committee to the School Management Committee, who, however, have not adopted it. "The minutes of May 7, 1896, already referred to, mentions that a memorial was sent to the Board of Jewish residents in Kensington for facilities for the instruction of children in the Jewish faith at schools in the district other than the Bayswater Jewish School.

The board decided that the memorialists should be informed that in all schools where there are enough scholars of the Jewish faith to form a class, arrangements should be made for their instruction.

Syllabus may be found in Riley, pages 280-282.

Comments by the Editor

The Jewish proposals like those of the Roman Catholic Bishops, are concerned solely with the denomination. They represent probably the minimum with which the Jews will be content in the event of a reopening of the education question.

But it is hardly conceivable that the legislature will make exceptions in the cases of these two bodies and allow them more favorable terms than the professors of other faiths. Therefore, in dealing with the Jewish position, we must consider the suggestions as going beyond the immediate scope proposed by those responsible for them and being applicable generally.

Clauses 1-8 apply to the Jewish non-provided schools. They appear to indicate the essential conditions to any such legislative scheme for placing these schools under the entire control of the local education authority as is proposed by the group of educational reformers whose views are represented broadly by two schemes printed and discussed elsewhere in this book, that is, that of the National Education Association and the Condition of Grant Bill. They contemplate the appointment of a sufficient number of Jewish teachers in every such school by the local Education authority; evidently, like the Christian authors of several schemes in this book, the Jews are not afraid of imposing "tests for teachers" in denominational schools or for the giving of denominational teaching in council schools and consider them necessary.

Clause 9, in transferred Jewish schools (it is apparently contemplated that there will be some difference between the

status of these and the schools referred to in the preceding clauses), the teachers are not to be so strictly appointed on account of their religion (though it is assumed that some will "ordinarily be Jews"), and in the case of teachers being brought in from outside to complete the number required, these are not to be paid for out of public monies.

Clause 10 refers to provided schools. The School Management Code of the London County Council is referred to. This, whilst keeping to the strict letter of the Cowper Temple clause, provides denominational instruction for Jewish children; an anomaly inherited from the old London School Board. This code was submitted in the first instance for the approval of the Jewish authorities and it is proposed to give these authorities the same privilege in the future.

This well illustrates the difficulties of a local education authority. They hesitate to overthrow the undenominational theory by which they are bound by formally authorizing a special teacher for the Jews, and yet, in practice, it is found impossible to impose undenominationalism upon them. The departure from the undenominational syllabus is therefore tacitly admitted and as Jewish teachers are appointed (again tacitly, and without any rule to this effect), to schools containing a certain proportion of Jewish children, the Jews are satisfied. For a Jewish teacher will naturally explain the Old Testament denominationally. As we have already pointed out, it is the teacher that really matters in religious education, not catechisms and syllabuses.

Clause 12. This postulates something in the nature of a creed register (as otherwise the percentage of the Jewish children could not be accurately ascertained), a reform insisted upon in other schemes. A test for managers is an unusual proposal for provided schools. The scheme does not say how these denominational managers are to be appointed, but probably they would be nominated by the central Jewish authorities of the area, and not elected by the parents.

From this scheme the reader may gather the difficulty

of the educational problem. The Jews whilst accepting "popular control" could hardly be content with less security for the faith of their children. But Nonconformists who "passively resist" the payment of their educational rates on the ground that some of the money thus raised will go to Christian teaching with which they are out of sympathy, as the Anglican or the Roman, will hardly withdraw their protest if so opposite a teaching as the Jewish is, through these provisions, on the rates. Again, as we have already said, it is hardly conceivable that Christian bodies should be refused privileges conferred by the legislature on the Jews. Much, indeed, that we have said on the Roman Catholic demands is equally applicable to the Jewish.

This appears to be a very comprehensive syllabus, but whether it has been finally adopted or not I do not know. In the nineties a similar scheme was in force and as far as my experience goes it worked well. In recent years, however, it has come to be felt that the whole scheme is unstable and far from being perfect. Especially is the system of dual administration (State and Local) liable to confusion and strenuous efforts have been made to evolve a more perfect scheme, with what success I have not the materials at hand to accurately judge. Further, the vague character of undenominational religious teaching is a thorn in the side of all strict denominationalists. To quote some trenchant remarks of Messrs. Athelsten Riley, Michael E. Sadler and Cyril Jackson in their introduction to their publication, *The Religious Question in Public Education,* "It is clear that England though greatly divided in religious belief is not prepared to accept some diluted form of Christianity as its general religion. On the other hand, it is indisposed to hand over to the secularist or the humanitarian the immense influence of public education. It will only be in the last resort and in despair of any other settlement, that the mass of English people will consent to the omission of religious worship and religious training from the ordinary curriculum of the state-aided schools. There is a general desire to respect the dif-

ferent forms of strong religious conviction. The force of the Roman Catholic claim, urged with courage and self-denial, is recognized even by those who do not themselves accept the Christian faith. The justice of the Nonconformists' objection to the Anglican control of the great majority of village schools is admitted by great numbers of churchmen who appreciate the value of the service rendered by these schools to village life. What has not yet been as generally recognized is the force of the claim made by many Church of England parents for church teaching for their children in the areas where no church school can be maintained. So strong was the feeling that there was something rotten in existing conditions, that Mr. Riley addressed a letter to the Times on March 27, 1909, writing for suggestions for a complete reorganization of the system then in vogue. The response was encouraging, for he received nearly 100. Some were merely sketch suggestions, others were elaborately formulated schemes. Of these he selected the most comprehensive and far-reaching, but they differ almost hopelessly in many important details, yet all base their considerations upon the three important principles.

(1) The place of the religious lesson in the course of teaching provided by the school.

(2) The degree of control which the national government and the local education authorities should respectively exercise over the work of the schools in receipt of and from public funds.

(3) The rights of the parent as against the state, and the rights of the state as against the parent in determining what a child shall learn at school. The three editors quoted above confess that so far they have not formed the ideal solution of this perplexing question, but they posit seven fundamentals which must be basic to any impartial consideration of the whole question.

The Seven Fundamentals

(1) Religious (including moral) instruction and training must form part of any system of national education designed to impart belief in a moral ideal as the ground work of character.

(2) The contents of any course of religious instruction and training which purports to be in accordance with the faith of a particular church must be under the control of the spiritual authority of the church and not of some secular authority endeavoring to interpret it.

(3) It is undesirable that the state should attempt to impose uniformity of religious belief or of religious instruction upon all the children in the nation by means of the system of state-controlled or state-aided education. This principle, if accepted, renders unacceptable (a) the imposition of the doctrines of one particular church to the exclusion of those of others; (b) an attempt to enforce undenominational Christian teaching as the sole form of religious instruction eligible for aid from the state; and (c) the enforcement under the name of moral instruction of humanitarianism as a substitute for Christian doctrine.

(4) In schools which are wholly maintained from public funds, no official or financial preference should ultimately be given to one form of religious instruction as compared with others.

(5) Subject to stringent conditions as to educational hygienic efficiency, it is desirable that in present circumstances in England the state should allow (as alternatives to the Council School in any area populous enough to support more than one school), the continuance of denominational schools is so far as the parents of the children desire their maintenance, and that it should aid them on equal terms with other schools of the same grade in national education. No system of contracting out, which would reduce denominational schools to an inferior status and to financial impoverishment, would be wise from the point of view of

public policy or tolerable from the point of view of educational unity.

(6) In so far as may be desired by the parents, religious and moral instruction, detached from denominational control and avoiding the distinctive formularies of any particular denomination, should be given equal rights to those granted to the different forms of denominational teaching.

(7) In the interest of national unity, it is desirable that any rupture and hostility in the relations between the state and the different religious bodies should be avoided. Our system of national education (still in many respects gravely in arrear, and, like the educational systems of other countries, far behind the requirements of medical science and civic efficiency) needs to have behind it the united good will of those who may differ in religious conviction, but who (if those convictions are respected) are prepared to act heartily together in promoting the efficiency of the training of the rising generation. Yet of all the schemes published, it seems to me that "The Hope Eden Draft Bill" by Sir Theodore D. Hope and Mr. A. E. Eden has most to commend it. This scheme is based upon the fact that the nation is opposed to a secular course of national education and upon the principle that under a system of compulsory school attendance it is the right and duty of a parent to determine what religious instruction, if any, must be given to his child. Four broad denominational classes require specific treatment—the Church of England, the Nonconformists, the Roman Catholics and the Jews. Beyond or within these classes may exist special minorities for whom exceptional treatment will be needed and legislative proposals must be sufficiently elastic to admit of exception in such cases. The issue is then thrust squarely upon the parents. The state must provide all forms of religious teaching but enforce none. The instruction is to be given by regular members of the school staff whose qualifications will be examined by bodies representing the parents' denominations or by managers who will also be representatives of the parents. To

the local education authority will be left the administrative and financial control of the instruction so determined. The supply of teachers will come from the various denominational training schools. Turning now to the details of the Bill, the following clauses are of special interest:

(1) Upon the admission of a child to school, the parent shall state what religious instruction he desires it to have, and the religion shall be entered opposite the child's name in a register kept in every school for the purpose; and religious instruction in the principles of the parents' persuasion shall be given to the child according to a syllabus settled by a voluntary association representing the parents' persuasion.

(2) If the parent of a child attending a public elementary school, instead of choosing for his child religious instruction mentioned in the Act (Jewish, Church, Nonconformist and Catholic), chooses religious instruction of some other character, the local authority shall provide that instruction for the child, subject to the condition and provisions applicable in the case of the said four classes of instruction.

(3) If a parent declares that he desires his child to receive no religious instruction at all, or, at any time, he desires to withdraw his child from religious instructon, his child shall not on that account be withdrawn from the school, but special secular instruction shall be provided for the child in lieu of religious instruction; provided that such special instruction shall not be given so as to enable any child to gain any preference or advantage with respect to any school prize, scholarship or emolument, over children receiving religious instruction.

(4) A parent may, at any time, vary or modify his choice of religious instruction.

(5) If it is found difficult in the case of any child to provide in the schoolhouse the religious instruction authorized by this Act, arrangements may be made for providing that instruction in some other suitable place and the child may be required to attend that place to receive the instruc-

tion, and while attending that instruction shall be deemed to be attending religious instruction at a public elementary school.

(6) A syllabus settled by a voluntary association under this Act may provide for the attendance of the children whose instruction it regulates, at a place of religious worship on any day exclusively set apart for religious observance, or other holy day recognized by the religious body to which the parent belongs during the time allotted in the time table of the school for the religious instruction of those children; and attendance at such place in accordance with the syllabus, shall be recognized as attendance at religious instruction at school.

(7) A committee shall be established to be called the Religious Instruction Committee of the Board of Education to devise and assist the Board in carrying out this Act, consisting of persons having experience in the religious education of the young and persons qualified to represent the views of particular religious persuasions with references to such education, and this committee shall decide any questions which may arise and report their decision to the Board.

The Hope Eden Draft Bill puts the onus of the child's religious education upon the parent whose desires are followed literally as far as possible.

No mention is made in it either of general religious teaching or of mere ethical instruction, but presumably both would come under the head of exceptional instruction provided for in the Act. It would be difficult of enforcement and expensive of administration. For example, it might be sometimes difficult to meet the wishes of Catholic patrons who demand not only Catholic instruction, but also the peculiar Catholic atmosphere of their denominational schools. But to me it still appears to be the most lucid, broad and comprehensive scheme for the religious instruction of all the children that has yet come to my notice.

And so the problem remains unsolved, but it seems to me that the English system has very much to commend it.

It differs from the Dakota system inasmuch as it is not satisfied with the study of the Bible, merely as history and literature, but insists upon its study, likewise as a manual of religion. It differs from the Gary system inasmuch as it frowns upon any instruction outside of the four walls of the schoolhouse.

Whether it would ever be practicable in the United States, with its age long insistence upon separation of Church and State, with its spiritual freedom in having no Established Church, with its single system of school administration, may remain a moot point; but its tolerance, its respect for the wishes of parents, its elasticity and its comparative popularity all unite in entitling it to our profoundest and most sympathetic consideration.

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London County Council

SYLLABUS OF BIBLE INSTRUCTION FOR USE IN THE SCHOOLS OF THE COUNCIL.

In the schools provided by the Council the Bible shall be read, and there shall be given such explanation and such instruction therefrom in the principles of the Christian religion and of morality as are suited to the capacities of children; provided always—

That is such explanations and instruction the provisions of the Elementary Education Act, 1870, in sections VII and XIV, be strictly observed, both in letter and spirit, and that no attempt be made in any such schools to attach children to any particular denomination. (Temple Cowper Clause.) (Article 71(a) (1) of the Elementary Schools Handbook.)

Religious Instruction of Jewish Children

The following Syllabus is one which is allowed under Art. 71 (Sec. II) of the Elementary Schools Handbook (B. M. 7.5.96, pp. 1552 and 1582) but is authoritatively issued (S. M. C. 12.3.97, p. 554).

For a Seven Class Senior School

CLASS I

Learn Deut. VI, verses 4-9, and Psalm XXIII.
A few simple stories from Genesis.
Simple lessons from boyhood and youth of Samuel and David.
Hebrew letters and vowel points.

CLASS II

Repeat Deut. VI, verses 4-9; Psalm XXIII.
Learn the Ten Commandments and Psalm C.
Simple Stories from Exodus.
Reading by teacher with explanations from Gen. XXXVII, XXXIX-1. i. e., Life of Joseph.
Hebrew reading-words of one or two syllables.

CLASS III

Repeat Deut. VI, verses 4-9; Psalms XXIII and C and the Ten Commandments.
Learn Psalm XV.
Lessons from the Pentateuch with special reference to the lives of Abraham, Isaac, Jacob and Joseph, with the practical lessons to be derived therefrom.
Hebrew reading and translation of Deut. VI, verses 4-9; or reading by teacher to children from the following chapters of Genesis, XII-XXVIII.

CLASS IV

Repeat Deut. VI, verses 4-9; Psalms XV, XXIII, C, and the Ten Commandments.
Learn Deut. XI, verses 13-21.
Lessons from the Pentateuch with special reference to life of Moses, with practical lessons to be derived therefrom, together with the teaching of the law of Moses with reference to the "Poor" "Stranger," "Fatherless," "Parents" and "Children."
Hebrew reading and translation of Deut. VI, verses 4-9, and the Ten Commandments; or readings by teacher from Exodus, I-XX.

CLASS V

Repeat Deut. VI, verses 4-9; XI, verses 13-21; Psalms XV, XXIII, C, and the Ten Commandments.

Learn Psalms CXLV and CXLVI.

Learn the following Proverbs to illustrate the duty of (a) Truthfulness: Proverbs XII, verses 17, 18, 19 and 22; XIV, verse 25; XIX, verse 22; XXVI, verse 28, and XXVIII, verse 13. (b) Temperance; Proverbs XXIII, verses 20 and 21.

Lessons on Joshua, Judges, Ruth, 1 Samuel.

Hebrew translation of Deut. X, verses 13-21 and Psalms XV, XXIII; or readings by teacher from Ruth and 1 Samuel, XVI-XXXI.

CLASS VI

Repeat Deut. VI, verses 4-9; XI, verses 13-21; Psalms XV, XXII, XXIII, C, CXLV, CXLVI; Ten Commandments, and the following Proverbs to illustrate the duty of (a) Truthfulness; Proverbs XII, verses 17, 18, 19 and 22; XIV, verse 25; XIX, verse 22; XXVI, verse 28, and XXVIII, verse 13. (b) Temperance. Proverbs XXIII, verses 20-21.

Learn Psalm CL.

Lessons on 2 Samuel and 1 and 2 Kings.

Hebrew translation of Psalms XIII, CXXI, CXLV, CXLVI and CL; or readings by teacher from 1 Kings.

CLASS VII

Repeat Deut. VI, verses 4-9; XI, verses 13-21; Psalms XV, XXIII, C, CXLV, CXLVI, CL; the Ten Commandments, and the following Proverbs to illustrate the duty of (a) Truthfulness: Proverbs XII, verses 17, 18, 19 and 22; XIV, verse 25; XIX, verse 22; XXVI, verse 28, and XXVIII, verse 13. (b) Temperance: Proverbs XXIII, verses 20-21.

Learn Psalm CIII.

General knowledge of Old Testament history from Genesis to Kings.

Hebrew translation of Lev. XIX, verses 1-4, and 9-18; Psalms XXIV, XXV, CXIII, CXIV, CXVII, CXVIII.

Readings by teacher from Isaiah I, II to verse 5; XI, XII, XL, LV, LVIII, and Jonah and Proverbs X-XV.

R. BLAIR,
Education Officer

Education Offices,
Victoria Embankment, W. C.
May, 1914.

THE CONTINENTAL SYSTEM

RABBI JONAH B. WISE

The Continental System is best described by a detailed account of the Prussian method of administering religious teaching in the public schools. Among the things to be born in mind in this presentation are the different attitudes of the public to the function of the state in relation to religion and the lack of religious differences within the great divisions, especially the Protestant, which so complicates the situation in America.

In continental life the association of church and state is very close. Even in those countries, such as France, where the liberal element has revolted and forced a separation, there is a feeling that the state is accountable to the people for their religious life as well as for other social factors. The union is looked upon as a natural one and, therefore, has always been a factor in public education.

Another important element is the large number of educational facilities offered by purely sectarian institutions and the persistence of these institutions after the state assumed the responsibility of high as well as primary schools. In Catholic countries the clergy has always been closely identified with teaching and in Protestant countries the minister or pastor was frequently the village or private schoolmaster.

It may be said with some reservations that the educational work was purely sectarian and that it grew out of the church. When the state took it over it took over the whole institution, religion and all and, therefore, the religious teaching is, in no sense, an innovation, but a "Mores" or, as Metchnikoff would call it, a "Disharmony."

The Prussian system which is typical for our purpose, is frankly a recognition of three interpretations of religion and the assignment to each of a regular place in the public

school curriculum. The instruction is candidly confessional. That is, it is distinctly Catholic, Protestant and Jewish.

Religion not morals is taught. There is no attempt to disguise the sectarian nature of the teaching. The Scripture is interpreted according to the rules of the confessional leaders. This is especially true of the public elementary schools which shall be the subject of this report.

Every Prussian child MUST receive religious instruction. Education is regulated by the Ministry of Education and all schools must conform to its rules. Therefore, the entire system as to hours and regulations or curriculum is the same for all. This rule applies not only to public schools but to private schools, orphanages, correction homes and the like.

The state recognizes the three great divisions of religious interpretation and, for each, separate instruction is provided. The parent may select the form he prefers for his child. There is no provision excluding children of one sect from the religious school opportunity of the other. It is purely elective.

If the parent dissents from all forms he must provide, in lieu of withdrawal from public instruction, such religious instruction as shall in quantity and quality satisfy the educational authorities.

While in the past decade, the number of "Confessionslos" has increased materially, the number dissenting from the three forms of public religious instruction is small. In the year 1901, the total number of children enrolled in the Prussian primary grades was 5,670,870, divided as follows:

Protestant	3,520,743
Catholic	2,118,815
Jews	24,022
Other Christian sects	7,290

The last group is increasing and is so named because the government regulation does not seem able to find a method

of naming a person outside the three European religious denominations.

The system recognizes two distinct plans of administering the curriculum of religious instruction. The first is that of the *Simultanschule*. The Simultanschule is in vogue in the smaller communities and is very much the minor method. In this school the children of all faiths attend for the secular branches and are segregated for religious teaching in the school. The teaching is part of the school work and is left to the religious teachers of each group in the community.

The *Confessionalschule* is by far the major in importance. It is candidly sectarian. In these schools the teachers and children are all of one religious group and the religious instruction is given by members of the faculty or ordained ministers.

The number of schools of the different types in Prussia in 1901 was

24,910	Evangelical	67.77 percent.
10,799	Catholic	29.38 "
244	Jewish	.66 "
803	Simultan	2.18 "

The reason I use data as old as these is that I have them well segregated and the relation has not changed materially.

The regulations of the ministry for *Volksschule* curricula are substantially as follows:

SCHOOL FOR MORE THAN ONE TEACHER

SUBJECT	GRADES		
	Lower	Middle	Upper
Religion	4	4	4
Mother Tongue.....	11	8	8
Arithmetic	4	4	4
Geometry	..	..	2
Drawing	..	..	2

Natural Science..... ..		6	6
Singing	1	2	2
Gymnastics	2	2	2
	22	26	30

But one subject has more time than religious instruction and that is Mother Tongue, which is divided between reading, composition, literature and other forms of language instruction. The same time is given to arithmetic and religion. In the eight years of the curriculum, religion receives 15 per-cent of the time of the school.

In the small school where there is but one teacher, more time is given religious instruction bringing it up to 17 per-cent. The ministry at times sanctions a small variation from the prescribed hours. The higher schools, Gymnasium, Real-gymnasium and Oberrealschule, give less time to religious instruction but it is still prominent. In the Sexta, the lowest form, three hours are assigned, in the higher forms two. In the continuation schools religious instruction is omitted in Prussia and Saxony, but is compulsory in Bavaria.

The detail of instruction is laid down by the ministry. It is distinctly ecclesiastical. Religious variations, such as occur in America, are practically unknown in Germany. Paulsen attributes this to a lack of interest in religious matters and to a stolid acceptance of an accomplished fact. Nevertheless, the method of teaching is prescribed with such uniformity that there is no question of variations, either in subject or in method. The curriculum is worked out with the same attention to grading and detail as that for mathematics or history.

The teachers are often pastors, priests or rabbis, but usually laymen. They all must have proper certificates, are regularly appointed and receive emoluments equal to those paid in other branches. All teachers of religion must show thorough acquaintance with the Scripture and the creeds

they represent. Of course the requirements are all along the line of conservative, even orthodox, interpretation.

Opinions as to the value of the religious teaching differ but it is generally conceded by teachers, clergy, professors and officials that it does not add to churchliness and is in no way an aid to the church organization. As far as inward religion is concerned, it has been characterized by Keferstein as follows: "A far-reaching verbal knowledge and an infinite poverty of religious spirit and feeling." Teachers, educational psychologists and pastors all agree that it does not seem to affect the religious drift. Irreligion in Germany is growing. Even though the social democratic party omits atheism from its platform, the popular drift is against the church. This is a very noticeable condition in Jewish religious life. Paulsen says that it is not in accord with the spirit of the organization of the modern state to continue this close relation between the school and religious teaching (*German Education,* page 276).

While German cultural life recognizes both religion and the Bible as indispensable to complete education, many of its readers feel that religious instruction, associated with the schools as at present, is out of place. There is considerable criticism of the religious teacher who, despite the strict qualifications required, is often merely a formal instructor in the sectarian catechism.

Sisson says, "Not only is the standard of truth held by the religious instruction opposed to the best thought of the times, but the type of spiritual experience which it embodies is impossible to the great majority of both teachers and pupils. . . . Teacher and pupil are compelled to say they know and think things which they really doubt and reject." (*American Journal of Theology,* Vol. II, No. 2, page 263).

According to Bolton, the procedure is such that a similar one could not possibly be followed in this country.

My own conclusion is, both from observation on the ground and study of comment on the system, that it does

not meet the ends desired of religious instruction and that it is wholly incompatible with our American religious and educational ideas and methods.

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THE DAKOTA PLAN

RABBI FREDERICK COHN

The Dakota plan of religious and moral instruction in the public schools is so called from the name of the state in which it originated and is in vogue; namely, the state of North Dakota.

Its originator is Mr. Vernon Purmton Squires, Professor of Literature and Dean of the College of Liberal Arts at the University of North Dakota, at Grand Forks.

Professor Squires has himself told us how he came to originate the plan and what the plan contemplated. (See *Journal of Religious Education*, June, 1913, page 225.) He had become thoroughly impressed with the idea that there is among the young people of today a woeful lack of information as to Scriptural history and biography and, if possible, a still more marked failure to appreciate the charm of biblical style and phrase. That fact had been driven home to him time and time again in connection with his teaching of the English masterpieces to college men and women. It was especially impressed upon him when, out of a class of 139 freshmen—all high school graduates—to whom he gave a very simple examination that almost any intelligent person should have succeeded in passing without any difficulty, only 12 passed, the average standing of the class being about 40 percent.

On the night before the annual meeting of the State Educational Association to be held in Fargo in November, 1911, when one of the topics to be discussed was "The Bible

in the Public Schools," the thought suddenly flashed into his mind, why not dignify and standardize the work of the Sunday School by giving it academic credit, thus introducing into the Sunday School some of the discipline of the day school and giving to Bible study just recognition as a subject worthy of scholarly effort? In this matter why should not state and church work together, the church doing the teaching with as much attendant religious instruction as it sees fit; and the state indicating the ground to be covered and giving due credit to work satisfactorily mastered?

The plan was proposed and unanimously approved. A committee was appointed to perfect the scheme and prepare a syllabus. The following *fundamental principles* were adopted:

First. Religious instruction, as such, must not enter into the syllabus or examination. The justification of Bible study, so far as the schools are concerned, is found in the great value of a knowledge of Scriptural history and literature as broadly cultural subjects.

Second. Every suspicion of sectarianism or of anything suggesting it must be avoided. The only textbook shall be the Bible, in any version.

Third. All suspicions of partisanship shall be avoided, as regards any particular theory as to the authorship of the Bible.

Fourth. The whole study must be as concrete and objective as possible.

Fifth. Passages are to be memorized for the sake of their beautiful style.

Sixth. The work as a whole must amount to enough to occupy ninety hours of recitation, this being the amount of work usually required to secure one-half credit in the high schools of the state.

On the basis of these principles the *syllabus* was prepared, of which the nine sections are briefly as follows:

1. Studies in Old Testament geography.

2. The Great Old Testament Narratives.
3. A brief outline of Hebrew History in four great periods.
4. The list of the Old Testament books for memorizing.
5. Ten memory passages, from which the student is to select at least five to be learned.
6. Studies in the life of Christ, based mainly on the gospel of Luke.
7. Studies in the history of the early Church based on the book of Acts, with special emphasis on the missionary journeys of Paul.
8. The books of the New Testament.
9. Memory passages from the New Testament.

This syllabus, backed by the Educational Association and the high school leaders of the state, was unanimously endorsed by the High School Board of the state in June, 1912, and the plan publicly adopted. With the co-operation of the State Sunday School Association, syllabi were distributed to all inquirers and, with the opening of the high schools in the fall of 1912, many classes were organized in the various cities and towns of the state.

The Dakota plan has thus been in operation in the state of North Dakota from the fall (September) of 1912, until the present time (March, 1916), about three years and a half.

Fifteen pupils from six different schools took the examination in January, 1913. (Of these eleven passed.) In June, 1913, 112 papers were sent in from 32 communities (98 passed). In January, 1914, 82 papers were sent in from 21 communities (72 passed). In June, 1915, 177 papers were sent in from 59 communities (163 passed). In June, 1916, 127 papers were sent in from 38 communities (104 passed). In December, 1915, Professor Squires writes (See *Religious Education,* December, 1915, page 557), "In nearly every town and city, High School classes have been organized in connection with the various Sunday Schools and Young People's Societies."

The study, however, is not pursued in the schoolhouse

or during school hours or under the direction of school authorities. It is carried on privately or in special outside classes, usually in connection with the various Sunday Schools or Young People's Societies. These classes are taught by the local pastor or priest or by some layman interested.

The study is not compulsory; it is not required of any individual or of any school; it is purely elective.

But to obtain the half-credit given for the equivalent of work representing at least 90 hours of recitation, an examination prepared under the direction of the State Board in accordance with the syllabus must be passed. The examination is confined to literary and historical questions.

The object of the course is not religious. It is purely educational. "Individual preceptors are, of course, at liberty to combine with the literary and historical instruction as much of the purely religious as they may see fit; but what the State recognizes and gives credit for is not the religious, but the purely intellectual aspects of the subject." (*Religious Education,* June, 1913, page 225.)

The religious side is only "incidental." (*Religious Education*, June, 1915, page 265.) The State recognizes the literary and historical study of the Bible as worthy of academic credit; but it does not presume to give the instruction. It puts the responsibility for that upon the Church, but gives suitable recognition to work well done. Its aim is to promote a knowledge of the Book of Books as an essential part of education, and considers the plan it has authorized, as a practical means of getting boys and girls of high school age interested in one of the world's greatest literatures, one of the most powerful factors in the culture and civilization of the race.

The Dakota plan, then, is one of Bible study in the public schools purely with a view to its 'cultural' value. It is an educational movement that aims to increase a knowledge of the Bible as one of the great literatures if not the greatest literature in the world, and as containing

the history of one of the greatest and most influential peoples of the ancient world. (*Brown Alumni Monthly*, May, 1914.) To accomplish this purpose it avails itself of the instruction given in church and Sunday School and private societies and classes; encourages this, dignifies and standardizes it by giving credit to the extent of one-half point, which is about 1/32 of the whole number of points in the usual high school course, to those successfully passing the examination, offered in the same way and at the same time as examinations in other subjects, on the subject of the Bible, purely objectively, in its physical character, so to speak, in its secular phases, as a natural phenomenon.

A sample of examination questions is herewith given.

BIBLICAL HISTORY AND LITERATURE

(One-half unit credit)

(*Answer any ten questions; each has a value of* 10%. Time, 180 minutes)

1. Draw an outline map of Palestine, naming and locating by the number the scene of each of the following events:
   (1) The death of Moses.
   (2) The early home of David.
   (3) Solomon's capital.
   (4) The capital of the Kingdom of Israel.
   (5) Elijah's contest with the prophets of Baal.
   (6) The city in which Jesus grew to manhood.
   (7) The river in which Jesus was baptized.
   (8) The sea on which he stilled the storm.
   (9) The city near which Paul saw the vision which changed his life.
   (10) The city in which Paul was imprisoned for three years.
2. Tell the stories of the boyhood experiences of the four following: Jacob, Joseph, Samuel, David. Confine your accounts to the boyhood experiences.
3. Briefly tell the stories of the four following women: Jael, Ruth, Jezebel, Esther.
4. Tell the story of the book of Job.
5. Tell the story of the book of Jonah.
6. Write a memory passage from the Old Testament, at least 150 words in length.
7. Describe the five following events in the life of Jesus: (1) His

visit to the temple when twelve years old; (2) His baptism; (3) His temptation; (4) His transfiguration; (5) His triumphal entry.

8. Mention ten noteworthy places visited by Paul on his missionary journeys, telling briefly on which trip he visited the place and what happened there.
9. What connection with the life and work of Paul did each one of the following men have: Agrippa, Barnabas, Felix, Festus, John, Mark, Luke, Peter, Silas, Stephen, Timothy.
10. Name and classify twenty books in the Old Testament and twenty books in the New Testament.
11. Write a memory passage from the New Testament, at least 150 words in length.
12. Explain the Biblical allusion in each of the following quotations:

(1) "He, who lone in Patmos banished,
Saw in the sun a mighty angel stand,
And heard great Babylon's doom pronounced by Heaven's command."—Burns.

(2) "I held it better men should perish one by one,
Than that earth should stand at gaze like Joshua's Sun at Ajalon."—Tennyson.

(3) "The airy hand confusion wrought,
Wrote 'Mene, mene,' and divided quite
The kingdom of her thought."—Tennyson.

(4) "Lazarus let his charnel-cave
And home to Mary's house returned."—Tennyson.

(5) "He changes the self-satisfied Pharisee into the broken-hearted, self-abased Publican."—Newman.

(6) "Known voices are as David's harp
Bewitching Saul's oppressive woes."—Faber.

(7-8) "Nor did Israel escape
The infection, when their borrowed gold composed
The calf in Oreb; and the rebel king
Doubled that sin in Bethel and in Dan."—Milton.

(9) On him baptized
Heaven opened, and in likeness of a dove
The spirit descended."—Milton.

(10) "So Lycidas sunk low, but mounted high,
Through the dear might of Him that walked the waves."
—Milton.

Examination of the
State Board of Education of North Dakota
June, 1915.

It will be seen at once from the foregoing that the Dakota plan is *not a plan of religious and moral instruction*

in the public schools, or only very indirectly and merely incidentally. As far as I can ascertain from the replies I have received to twenty-five letters addressed to co-religionists living in various parts of North Dakota, there is no religious teaching in the public schools of North Dakota. "They do not even have Bible reading" (Mrs. A. K. Cohen, Heaton, N. Dak.); "The laws of this State prohibit such instruction" (Hugo Stern, Fargo, N. Dak.); "There has been no complaint on the part of the Jewish people in regard to moral and religious instruction" (George Schwam, Grand Forks, N. Dak.). The Dakota plan is a *plan of Bible study*. Its aim is scholarship. Its object is educational. It is purely secular.

The first result of our study of the Dakota plan has an important bearing on the question as to how far the Dakota plan can contribute to the supposed need of religious and moral instruction through the agency of the public school. We have seen that the religious and moral instruction is entirely secondary and only incidental. It is left to the private preceptor who is, indeed, at liberty to emphasize the religious aspect and give as much religious coloring as he feels to be right and true. (Letter of Professor Squires to the writer, March 13, 1916.) But the whole tendency of the course is in the secular direction. If the minister dwells too much on the religious side, not enough of the details will be gained to pass the state examination; if the teacher, minister or layman pays too much attention to the historical and literary aspects, which he is quite apt to do considering the object of the course to gain academic credit, the religious value will be lost or insignificant. If the Sunday schools and church societies are made use of, as is contemplated, to furnish the information that will enable the student to gain credit at school, there is even danger of the religious character of the instruction suffering, of its becoming 'incidental', of the Sunday schools and church societies deteriorating as regards their proper function; religion may indeed suffer in the service of education. All

this might not be objectionable to some, might indeed be welcomed in some quarters, but it would defeat the very object of those who so loudly insist that there is a crying need that our boys and girls be taught religion and morality, and who are ready to move heaven and earth to have religious instruction introduced into the public schools, even though this would violate the American principle of the separation of church and state. The Dakota plan claims to stimulate the religious spirit indirectly, but I am afraid that, however commendable it may be in its efforts to increase a 'knowledge' of the Bible, its results in a religious direction are negligible if not *nil*. It promotes 'culture' but not necessarily character; improves the mind, but has no direct influence on the morals. But despite its shortcomings in a religious direction (which will constitute its particular merit in the eyes of those who do not wish the state to interfere in any way with the work of the church), is it not justified in itself as a great cultural agency?

Though greatly in sympathy with the purpose and motive of the Dakota plan, I think, nevertheless, there are some serious objections to be brought against it.

Absolutely religiously impartial and neutral as it aims to be, it nevertheless shows religious discrimination; and scrupulously as it would guard the principle of separation of church and state, it nevertheless infringes upon religious equality.

Let me explain.

Take any of the sets of examination questions, of which I have had the opportunity of inspecting three. In none of them could the Jewish pupil make over 70 percent, and, in the set last published, (*R. E.* February, 1916, page 25), 65 percent, and in any set based exactly on the syllabus only 60 percent, and that through no fault of his own. The Jewish pupil cannot be expected to know or study the New Testament. Of course many are acquainted with it, and anyone can study it if he wishes, as some probably do for cultural or whatever other purposes; but in order to pass the ex-

aminations or get more than 60 or 70 percent at the highest, he *must* study it, for from 30 to 35 percent of the questions are from the *New Testament*. Now this, however unwittingly, is an injustice to the Jewish student. In order to pass the typical examination he is compelled to study the New Testament. This is a kind of religious coercion, a real religious duress, an actual restraint upon his religious liberty, a virtual even if an unintentional proselytism. It may be urged, the Jewish child need not take the examination; it is purely optional; true, but then he is *not upon the same basis of equality,* for he is deprived of the opportunity of gaining the academic credit offered by this course; which his non-Jewish classmate is not deprived of. In actual effect he is put at a disadvantage because of his religion. In actual effect this is religious discrimination, a penalty put upon a particular religion, an infraction of religious freedom. Careful as the friends of the system aim to be of the principle of separation of church and state, so delicate and hazardous is any connection, however indirect, of the two, that in actual practice it all comes to the same thing. "Church and state working together," (*R. E.* June, 1913, page 226) results in a violation of religious liberty.

As Professor Squires has himself suggested, in meeting this very criticism (*R. E.* June, 1915, page 267), this objection might be removed by offering to the Jewish student an alternative set of questions made up wholly from the Old Testament. But until that is done, in the present procedure, the plan is actually a violation of the principle of religious equality.

Professor Squires has suggested (*R. E.* June, 1915, page 267) as also in a letter to me (March 13, 1916) that the New Testament might be taught to Jewish young people by their own rabbi, and with a Jewish interpretation. But it really is not reasonable to expect that Jews should teach the New Testament with whatever interpretation. Rabbis may be familiar with the New Testament; they may often allude to it and comment on certain parts or incidents

therein described; even to their young people they may often give their version of the chief events therein narrated; may have much to say of Jesus, though very little attention is paid to Paul; but that Jews should study the New Testament with the system and thoroughness necessary to pass a State examination is really out of the question. The New Testament is a sectarian Christian and, for that matter, an anti-Jewish document. It is absolutely impractical as well as unreasonable to expect, as a general thing, that Jews should study the New Testament when, under the most favorable auspices, they are not any too zealous in studying the Old.

There is another objection to the plan that may seem far-fetched, but which I believe, particularly in a State like North Dakota where there are few Jews, constitutes a real danger. *Jews may be led to join Christian classes* where instruction is given in order that they may take the examinations and secure the credit. In States like the Dakotas and other Western States, even where there are Jews, there are not likely to be enough to form Jewish congregations and have regularly organized religious schools with rabbis or competent Jewish teachers. Consequently Jews in such communities are without proper facilities for instruction in the Bible even in the Old Testament. If the Dakota plan becomes popular, if large numbers enroll themselves for instruction in the Bible, these Jews living in small communities might be induced to do so; and, as these classes are conducted confessedly and permissibly in a religious manner, 'with as much attendant religious instruction' as is seen fit (*R. E.* June, 1913, page 226), Jews coming thus under distinctively Christian influences might be weaned away from the religion of their fathers. If the Dakota plan were adopted in States where there are large Jewish congregations, the danger from this source would be very small though it would still exist in the small communities scattered through even such States; but in the States where there are only a handful of Jews living in the larger towns

and cities, and still more so in the smaller ones, this would constitute a positive menace to the religious integrity of Israel. The Dakota plan, then, innocent as it seems, makes however indirectly for *proselytization* among the Jews.

The Dakota plan, then, lends itself, however undesignedly, to distinctively Christian purposes. In its actual present operation it favors and puts a *premium on Christianity*. To that extent it certainly discriminates against or ignores the Jew. In plain fact, *no Jew can take the examination.* That may be one of the reasons, perhaps the principal reason, why no Jew apparently has ever taken the examination. There must be *some* Jewish boys and girls in the high schools of North Dakota. Professor Squires has mentioned the number of Catholics that have taken and passed the examination. How is it there has been no mention of a single Jew? I would judge from Professor Squires' letter to me (March 13, 1916) that no Jew has ever availed himself of this course. It is not that they did not "care." It is simply that they couldn't, even if they wanted to; though, as a matter of justice, I ought to state that I have *not heard* that any wanted to. As a matter of fact it is my duty to say that I wrote to twenty-five Jewish people in three different cities to inquire whether there was any complaint against the system in vogue in their State, and whatever the reason may be—whether they are not sufficiently aware of the plan, or whether they are too few—so far I have heard no complaint from any of the Jewish people themselves. Professor Squires writes me, "There are not very many Jews in our State and I dare say the *matter has never been especially called to their attention.*" I do not see why the matter need to be *especially* called to their attention. But even if they are fully aware of the examinations given in their high school, even if they are disposed to make no complaint, the fact remains, as I have said, that no Jewish boy or girl can take the examination on the same terms as the non-Jewish pupils.

When even so fair a system as the Dakota system is found wanting in perfect justice and equality, it would

seem the part of wisdom to *adhere strictly to the American system of complete separation* of Church and State, particularly in our public schools which are one of the noblest expressions of Americanism. Let us lay no sacrilegious hands on this ark of our happiness. Let us render to Caesar the things that are Caesar's and to God the things that are God's; keep our *public schools absolutely secular* and confine all teaching of religion to Churches, Sunday Schools and the home. Let us make *no alliance* of religion with the public school. As in the Dakota system we will find it will *not benefit religion* and it will *spoil the efficiency of the school.*

It will not accomplish the one purpose nor the other; it is neither fish nor fowl. Between the Scylla of attempted religious instruction and the Charybdis of secular interests, both will be wrecked or terribly damaged. The real religious spirit can be awakened and the obligation to duty aroused in places specially consecrated for the purpose rather than by listening to the Bible perfunctorily read for a few minutes at school or studied however long and faithfully and systematically, but mainly for intellectual purposes.

Why shall we play with fire, particularly when, as in the Dakota system, the *results* are so *meagre* and on the whole *disappointing?* Only 513 papers have been sent in from all the boys and girls of high school age in the whole State of North Dakota in the three years and a half that the plan has been in operation (*R. E.* February, 1916, page 23). The number of those who take the examination seems to be constantly decreasing. "The number attempting the examination last June was considerably smaller than a year before" (*ibid.*). *"Very few take it,"* are Professor Squires' own words to me in the letter from which I have quoted. Professor Squires' last published account of his plan seems to me to view the movement as a whole rather pessimistically. There is difficulty in finding suitable teachers. The boys and girls are not doing serious work. Many look upon the Bible work as a "snob course," as "an easy way of picking up a little credit." In fact this employing of the *Bible*

to eke out one's credit, seems a base, utilitarian use to which to put so holy a work—a veritable profanation—what the sages have condemned as "degrading the crown of the Torah as a spade to dig with." A good many have failed in their examinations. The teachers are getting discouraged.

The plan seems to be failing in North Dakota itself. I do not think it ought to be encouraged unless the objections I have brought against it above are removed. Even with these objections completely removed the plan remains a wholly secular thing, and does not sufficiently promote religion and morality to justify our tampering with the fundamental American principle of *complete separation of Church and State.*

THE COLORADO PLAN

RABBI LOUIS WOLSEY

The Colorado Plan differs from the Dakota Plan in but few details. It contemplates a Syllabus of Bible Study for High Schools, covering an elective course of four years, instruction to be given in the churches or Sunday schools, public buildings being rigidly excluded, and an academic credit to be given. Whereas the Dakota Plan provides a half-credit for work covering 90 hours of recitation a year, the Colorado Plan requires 40 recitations a year with 45 minutes as a minimum for a recitation, plus a minimum of one hour outside study for each assigned lesson. "In estimating work done by the pupil, the recitation and either the note-book or thesis work, at the discretion of the teacher, shall count one-half, and the examination or thesis required by the State Examiner shall count one-half. The passing mark shall be the same as in the local High School." (Page 9 of the "Teachers' Handbook" prepared by the Joint Committee from State Teachers' Association and the State Sunday School Association of Colorado.)

The questions to be answered by the pupils are prepared by a State Committee of Examiners composed of representatives of the State Teachers' Association and State Sunday School Association of Colorado. This Committee has general charge of the work, prescribes rules, and grades the papers as well as prepares the questions.

In passing, let me state that I do not find the name of a single Jew upon the list of State Committees. In other words the entire work is at present in the hands of denominational Christian representatives.

The Syllabus covering the first two years of the Course has been prepared. It is divided as follows:

Course I—Heroes and Leaders of Israel. (Lesson 35 of this course is entitled "John, the Last Prophet of the Old Dispensation," and the biblical references are from the Four Gospels.)

Course II—The Founder and Disciples of the Christian Religion.

There are in preparation: Course III—Bible History (1st Semester) and Biblical Literature (2d Semester).

And Course IV—Social Institutions or a Course on the Fundamental Christian Doctrines of the Bible and the Social Application of Bible Teaching.

Whereas the Dakota Plan is "cultural" in its purposes, it may be readily seen that the Colorado Plan from our point of view is also sectarian in its thought and operation. In its history, the Colorado Plan is essentially Christian. The Plan was first proposed in September, 1910, by Rev. D. D. Forward, Pastor of the Baptist Church of Greeley, Colorado. In June, 1911, his proposal was supplemented by another from Rev. W. A. Phillips of the Presbyterian Church of Longmont, who presented the plan to the local Ministerial Association, which organization in turn proposed its resolutions to the favorable consideration of the Faculty of the Longmont High School. The idea was eventually seconded by the College and High School Conference, and the Educational Council of the State Teachers' Association

in 1912. The Plan in its operation is largely governed by the State Sunday School Association.

So far as I have been able to ascertain, the plan is but slightly in use in Colorado. Rabbi Friedman writes me that "it is not in operation in Denver, and is in effect only in Greeley, Longmont and Boulder, and other small towns." It is his opinion that if the Syllabus were changed, it might prove advisable to recommend it. This thought of Rabbi Friedman's sums up in a sentence the objections to the Colorado Plan as put forth by Rabbi Cohn to the Dakota Plan. While I am in sympathy with the motive of both plans, let me urge that, whereas the Colorado Plan is so far under the inspiration of a sectarian bias, the Dakota Plan denudes the Bible of its chief asset in moral instruction, in that it is approached as a purely literary instead of a religious work.

ETHICAL AND RELIGIOUS EDUCATION IN PUBLIC SCHOOLS

RABBI SAMUEL SCHULMAN

From time to time attempts have been made to introduce the reading of the Bible in the public schools. Recently, quite an agitation has simultaneously developed in many parts of the country on this subject. Strenuous efforts are being made to win back territory lost by judicial decisions, and to conquer new territory for the doctrine that our schools are Godless unless the Bible is read in them. Naturally, the attitude of this body has been that of opposition to all such attempts and, therefore, members of this Conference have used their efforts to defeat them. These attempts, we must realize, are the expression of dissatisfaction with the present methods of instruction in the public schools, as far as, it is claimed, they lack ethical and religious influence upon the children.

The Effort to Christianize the Public Schools

There are three causes for the present dissatisfaction. In the first place, there has always been a desire to make the public school, in some manner, an agency for the introduction of Christian teaching. Ever since the organization of the government and the inculcation of the principle of the separation of Church and State, there has always been a desire on the part of a number of people, in some way, to bring religion into the public schools and thus defeat this principle. It is quite true that those who advocate the introduction of religious teaching in the public school claim that they mean only non-sectarian teaching. But non-sectarianism for them is identical and synonymous with Christianity. Non-sectarianism really means for them non-denominationalism. This is again and again proved and especially brought out, in all its naivete, by a Supreme Court decision of Kentucky of the year 1905, where the non-sectarianism of the religious teaching is proved by the reference to the fact that only the Lord's Prayer was used. To say "we ask this for Christ's sake" is regarded by many as a purely non-sectarian prayer.

Now, we can understand this Christian attitude. For it, non-denominationalism means the expression of the broad truths of Christianity. But we hold that Christianity itself, if taught in the public schools, would be sectarianism, and would violate the spirit of the separation of Church and State as affecting Jews or other non-Christian bodies. Take, for instance, the example of the Lord's Prayer. It is quite true that every phrase in the Lord's Prayer can be traced to a rabbinical source. But the whole prayer, and especially its name, has become the symbol of Christianity. And strictly speaking, a Jew conscious of his faith should not be asked to participate in it. And especially to the mind of a child, it is the means by which its imagination is easily impressed with the Christian religion. I say this despite the fact that some so called liberal rabbis have not hesitated to give their endorsement to the Lord's Prayer

as non-sectarian. Their liberalism, their desire for fellowship has, for the moment, betrayed them into thoughtlessness. A non-sectarian prayer would be a purely theistic prayer, without any historical associations that could stamp it as either Jewish or Christian. We see, therefore, immediately the difficulty in making our Christian fellow citizens understand our objections in the matter, even while we respect their earnestness and their desire to do what is right.

Insufficient Religious and Ethical Instruction in Our Land

A second cause of dissatisfaction with the present educational equipment of the schools has been the feeling that there is not sufficient religious and ethical instruction in the land. It has come to be recognized that Sunday Schools have proved inefficient. It is true that it is only very recently that, in Christian Sunday Schools, tendencies have become marked in the direction of making the teacher's staff more proficient and expert and the methods more pedagogical. Jewish religious education has always been based on methods more expert than those dependent exclusively on the spirit of zeal and devotion. But, with all that, the feeling has been growing, and justly so, that even in a perfect Sunday School, the time is altogether too short for the proper ethical and religious instruction of the children, and that more time in the week should be devoted to it.

It is for this reason that many in the land have felt that the public school should be used as an agency for such instruction. They are well aware that, owing to the character of our institutions and the democracy of our public schools, of which we are proud, it is difficult to introduce European methods and bring the various denominations into the public schools, yet the unrest has caused agitation and, in some manner, efforts have been made to provide for some kind of ethical and religious instruction in the public school. It is also recognized that great masses of the American people are unchurched and that, therefore, the school should in

some manner reach the children of parents who do not provide adequately for their moral and religious instruction.

Ignorance of the Bible

A third cause of dissatisfaction is a purely intellectual one. No one can help being impressed with the growing ignorance of the Bible in our country. It seems deplorable that in an English speaking country, with the splendid traditions of the influence of the Bible upon our thought and our speech, there should be this growing indifference to and ignorance of it, as history and literature. We all know the facetious stories told illustrating the ignorance of the Bible displayed by the average freshman on entering college. We certainly can understand and share the dissatisfaction with such a state of affairs. We certainly feel that a knowledge of Isaiah ought to be as important for culture as a knowledge of the speeches of the Roman lawyer Cicero. And it would be a sad thing for the American people if, through ignorance, the great biblical literature would cease to exert influence on American thought, on American taste and style of expression.

The Rights of Religious Minorities

With the first cause of dissatisfaction, we cannot possibly be in sympathy. We must be jealously watchful of our rights as a religious minority. We must be uncompromising in our opposition to any movement which would impair the principle of the separation of Church and State, and which would use our public schools in any way that would do violence to the rights of conscience of any child. We must look out lest the public school which today is the unifying force in American democracy of all races and of all creeds be undermined by the permission of the intrusion of things which tend to emphasize differences amongst the children. We must oppose any method which would seek to use the schools as a subtle agency in doing missionary

work on behalf of the Christian religion. If the Bible is read in the public schools and Jewish children are made to listen to New Testament stories and to the glorification of its central hero, they are unduly influenced in their impressionable age, and it is a violation of the spirit of our institutions. There have been many splendid decisions by the courts which have received their climax in a recent decision by the Supreme Court of Louisiana which, sweeping aside all technicalities and all discussions of versions, goes to the heart of the matter and asserts that, if the Bible were read, it would mean that the New Testament would be read to Jewish children and that would be naturally a violation of the rights of the religious minority. There can be no compromise on this subject. Our consistent attitude should be to oppose the introduction of the reading of the Bible in the schools, even without comment, at the assembly hour. The act of the Bible reading is devotional. It is not correct to say that the Bible is great literature and, therefore, it could be read on that ground. The Bible is not merely great literature. It is the authoritative source of great religions. You cannot, at this late day, change its character. And unless the American people is frankly to depart from its hitherto accepted principle of the separation of Church and State and is to adopt the policy of teaching religion in the public schools, where all denominations, as for instance in German schools, might be represented, it seems to me there is nothing left but to keep the Bible out of the schools in order to respect the rights of conscience.

With the second and third causes, we must show more sympathy. And we should not content ourselves with a purely negative and critical attitude, which thus far has been the policy of this body. We should take a step forward. Wherever possible, we should be helpful, constructive, and we should be ready to cooperate with other churches for the improvement of the ethical and religious education of the nation. We are not a body of secularists; we are a body of Jews, deeply interested in religion, hold-

ing that life cannot be lived well and worthily without faith in God, and we glory in our sacred heritage, the Bible.

Our Attitude as Jews

It is necessary to become clear in thought as to just what is our attitude towards the religious life of the American people of which we are a part. We must continue to be jealous of our rights as a religious minority. But that does not mean indifference on our part to the welfare of the larger majority of the American people to which we belong. Owing to our being a minority religion and, therefore, jealously watchful of our rights, we may, in matters of Sunday observance and religious instruction of the nation, easily and thoughtlessly drift into a purely secular and indifferent position. This would be both contrary to the genius of Israel and to the American spirit. It is a difficult and delicate problem and it is about time that we supplement our negative attitude with some positive contribution towards a possible solution of it.

Our business as Jews is to have a positive message, urging the growth of religious education in the land. And as Americans, we must not forget that the American people has always been profoundly religious. The principle of the separation of Church and State is not the positive one of the secularization of life on behalf of infidelity, agnosticism or ethical culture, indifference to Theism or any historic religion. The principle of the separation of Church and State is the negative one, which aims at preventing the infringement upon the rights of conscience. The State, according to it, is not to do anything which will force the conscience of any individual. But where possible, the State does show appreciation and respect for religion and courtesy to its representatives. For example, the public sessions of our Legislature are opened with prayer. It is the custom in the country that impressive public meetings are opened with prayer. Chaplains are appointed in our army and navy to meet the various religious needs of soldiers and sailors.

Religion is recognized as indispensable for the moral education of men and therefore as making for good citizenship. The State shows courtesy to religion by recognizing a religious marriage as a civil validity. In other words, the real meaning of the principle of the separation of Church and State, as developed in this country, is to create a strong religious life in a free State by making that religious life dependent upon individual initiative and effort.

Our purpose, therefore, as Jews, should be to encourage the religious life of all churches and, at the same time, jealously to be on our guard lest the spirit of sectarianism encroach upon government or the schools to the detriment of our rights as a minority. Our ideal would be for the American people to observe one day of rest in seven and, at the same time, for a conscientious Jew to be allowed to observe his own Sabbath without his being forced to rest on two days, which for the overwhelming majority, is an economic impossibility. And with respect to the ethical and religious education, our purpose as Jews should be not merely the negative one of opposing the introduction of Bible reading in the public schools, because it is a piece of sectarianism, but the efficiently active and positive one of utilizing whatever methods are offered with which we can sympathize, which aim at improving the knowledge of the Bible and the general ethical and religious culture of the American nation.

Various Remedies

Various remedies have been offered and these can be generalized under three heads. There is the suggestion to introduce some kind of formal ethical instruction in the public schools, without any reference to religion. There is what is known as the Dakota and Colorado plan intended to meet and do away with the ignorance of the Bible as history and literature. And there is lastly what has come to be known as the Gary plan, because first introduced as part of new methods of education first tried out in Gary, Indiana.

With respect to the attempt to introduce formal ethical instruction, I would say that it is good to realize the limitation of the value of the formal teaching of ethics. It is to a great extent exaggerated.

The present methods in the public schools offer great possibilities for the inculcation of moral truths and above all, for the creation of moral habits and character. The schools are by no means unmoral agencies because neither formal ethical instruction or religion is given in most of them. Any efficient school system makes for the virtues of punctuality, diligence, industry, truthfulness, courtesy, consideration for the rights of the fellow pupil, respect for authority and obedience of law. This is by no means, a cluster of virtues to be despised. It is true that much improvement might be made. In general, the nation is ready for a new stage in its development. For the last one hundred years the emphasis has been laid upon rights. It is about time that we supplement this necessary and indispensable gospel of human rights with the equally necessary ideal of human duties.

Every child of the American people has a keen sense of its rights. It is no unjust indictment of America to say that a proportionate sense of duty is not present. Respect for authority and for law is not as prevalent as is necessary for the healthy development of individual character and national virtue and welfare. Our pedagogs might well devise means by which these deficiencies might be met. And it seems to me that even within the present system, opportunity could be found for this improvement. It would also be a good thing to utilize certain subjects for the incidental imparting of ethical instruction. In the hands of a good teacher, of a noble and inspiring personality, almost any subject may be made to be a factor in the child's moral growth. But it would be a good thing especially to make history and biography luminous with ethical suggestion. In them we have the revelation of the character and conduct of personalities. And their attractiveness or their repulsive-

ness can very well be brought out in such a way as to kindle enthusiasm for the right and aversion to the wrong. In general, it may be said that our educational authorities, in the selection of teachers and in the prescribed methods for presenting subjects, might make the moral influence and ethical purpose in teaching a dominant idea. The introduction of vocational teaching as supplementary to the regular cultural subjects might also be utilized ethically.

The Futility of Formal Ethical Instruction

With respect to formal ethical instruction itself there are difficulties which have not been met by any plan thus far proposed—although it is good to keep an open mind on the subject. The plan suggested some years ago in Washington, D. C., that "God" and "morality" be taught in the public schools, shows on the one hand a correct insight into the truth that you cannot, in formal instruction, separate morality from God, from religion, which is its sanction. But I consider this plan for that very reason dangerous. In the first place those parents who are not even theists might be perfectly justified in objecting to the use of school funds for the contribution of which they are taxed, for the purpose of inculcating a belief to which they do not assent. And in a school where the spirit of American institutions is consistently carried out, such compulsion of children against the wishes of their parents should not be permitted. But practically it would be found, given the personnel of our teachers, that a pure theism without any denominational coloring would be impossible. Sectarian teaching would soon creep in. There is, therefore, left the suggestion that formal instruction be given in ethics without any reference to a religious sanction. This seems innocent and harmless. It is said, cannot we teach children to be honest, truthful, just, kind, law abiding, without the introduction of religion? Yes, we can do all these things, as already pointed out, as incidents of a good educational system. But by formal ethical instruction we understand an analysis not only of the mean-

ing of virtue, but its grounds, its basis, the authority for it. To enthrone ethical instruction in the public schools without any reference to religion would practically mean to enthrone ethical culture as the religion of the American people.

The greatest influence on the nation's mind and character is the public school. The imagination of the child is impressed by what the public school provides. At present the children of the nation are made to feel that the righteous life and faith in God go together. The very separation of ethical and religious instruction from the schools, and the relation of it to the various churches, impresses the mind of the child with the intimate connection between morality and religion. But if the whole subject matter of ethics, of the laws and duties of right living, is to be given in the public schools without any reference to a religious sanction, the effect can only be to impress upon the child's mind the relative superfluity, abstractness and other worldliness of religion. The impression would be that you could very well do without it since the nation, in its schools, does without it. At best it is a spiritual luxury. We who believe in the indissoluble connection between morality and religion—and I assume that all Christians agree with us in this—cannot for one moment grant that the proper way to teach ethics is without making any reference to religion. Therefore, what at first blush seemed innocent enough, the imparting of ethical theory without religious ideas, reveals itself on closer observation to be a subtle attempt aggressively to do away with religion in the national life and substitute ethics for it.

There are other plans, such as one recently prepared by Mr. Beggs of New York, which provide for the teaching of ethics as a system of abstract virtues. This plan, as far as I have seen the sketch of it, congratulates itself upon dissociating ethics from all personality. It would seem that is contrary to sound ethical pedagogics. The motive, of course, is to eliminate any possibility of discussing religious

heroes as great personalities. As I have seen only the sketch, and the book based on this sketch is not yet written, it would be best to refrain from a decisive opinion. At present it seems that no plan for formal ethical instruction has been suggested which is satisfactory.

The Colorado and Dakota Plan

The so-called Colorado and Dakota plan emanated from an altogether different motive. It was felt that the growing ignorance of the Bible as history and literature was pitiable and, at the same time, it was equally felt that it was impossible, in accordance with the spirit of our institutions, to introduce the study of the Bible in the public schools. Therefore, the following plan has been worked out. For High School grades the study of biblical history and literature is to be made optional. The study is to be carried on outside of the school under the auspices of Sunday Schools or other bodies. The educational authorities prepare syllabi covering Old Testament and New Testament history and literature. They prescribe what is to be known. The examination questions as well as the syllabi are to have reference only to the historical and literary matter in the Bible. While taught in the Sunday Schools, it is true the teacher may give whatever additional incidental religious instruction is found desirable. But the syllabi and examination papers are to have nothing to do with that incidental instruction, if given. In other words, a pupil that wants to earn "counts" for knowledge of the Bible as history and literature, gives it as a subject just the same as Latin or Greek history or American history. Thus the subject is not taught in the school itself so as to avoid possible embarrassments, and at the same time knowledge of the Bible is encouraged by the recognition of that knowledge as a valuable element of human culture and, therefore, as justified in receiving credit.

The plan has very much to commend it. I certainly sympathize with the motive behind it. I would encourage

it as much as possible. But from my examination of the syllabi and questions I would say that at present it is not satisfactory to Jews, but can easily be perfected. In the first place it should be recognized that just as the educational authorities provide in addition to the Protestant version, for the recognition of the Catholic version of the Scriptures, if a pupil says the preparation has been made according to that version, so recognition should be given to the Jewish English version of the Scriptures. We have just completed in this country a new English translation of the Scriptures for the use of the synagog. A Jewish boy and girl should have the same right to have Jewish Scriptures recognized as boys and girls of other denominations. Secondly, in the preparation of syllabi and questions, rabbis and Jewish pedagogs should be consulted with respect to the Old Testament material. And lastly, there should be eliminated from the syllabi such questions which I find contradict the principles laid down in the Colorado and Dakota plan. If the Bible is to be studied purely as history and literature, questions bearing on the Old Testament should not be so arranged as to show cross reference to the New Testament. Syllabi and questions so arranged introduce sectarian interpretation of the Old Testament into what is supposed to be purely a literary and historical study based on modern scientific methods. If in a Christian Sunday School such relation between Old Testament and New Testament must naturally be pointed out and emphasized, it does not follow that, if the Dakota plan is to be consistently carried out, such emphasis should be reproduced in the syllabi and questions. A pupil coming with his material of knowledge of Old Testament history and literature for an examination, should be asked only such questions as bear upon that history and literature, taken by themselves.

I do not think that it would be difficult to improve the present plan so as to make it possible for Jews to cooperate with it. I refer to it here, because I desire to emphasize our duty, wherever possible, to do what we can to further

the knowledge of the Bible, its history and literature. As the subject is made an elective, no child is forced to take it. The school, therefore, as the representative of the State, is not compelling the conscience of anyone. At the same time the school has recognized that it is important to know something about a literature which has influenced the world more profoundly than any other.

The Gary Plan

The best plan which offers the greatest promise and which I permit myself to greet most enthusiastically, is the Gary plan, because it seems to me to meet most effectively all the circumstances of our unique American situation. The Gary plan, as is well known, is a large, general plan for increasing the length of the school day. The school day for the child is to cover not only study, but work and play. All possible aspects of the child life are in some way to be reached by the school, stimulated, watched over and accounted for. Within this large scheme, opportunity is to be offered to such children, whose parents desire them to obtain religious instruction, to take the hours in the day necessary for such instruction. The instruction is not to be given in the school. It is not to be paid for by school authorities. It is not even to be credited in school grading. All that the school is to do in connection with it is to obtain records from the teachers that impart religious instruction of the presence of the children for that purpose. And thus a record is kept of the time in which the child is absent from the school. In other words, the child uses an hour that might be given, say, to amusement, for the purpose of receiving moral and religious instruction. Its absence is accounted for and it cannot be considered a truant.

The great value of this plan consists in a number of things. In the first place, it meets all objections of those who hold that it is not the business of the school, supported by the taxes of all citizens, to impart religious instruction. It does not emphasize religious differences amongst the

children within the school building, as would be the case if the school were divided for religious instruction amongst various denominational teachers. The school remains secular. At the same time the school, representing the nation, gives its moral support to religious instruction, in the sense that it considers the time spent on it **well** spent and necessary for the child's welfare. The imagination of the child will be impressed with the fact that religion is a serious matter, that it is as important for life as any other subject in the school and that three and four days in the week ought to be given to it. At present, the mere relegation of religious instruction to one day in the week tends to make the child regard it as less important than arithmetic or geography or languages. And, indeed, I hold that for effective instruction in religion we should have more time than what is now given to it.

The Gary system would make religious instruction an integral part of the education of the child, would give it a dignity, because of its connection with the educational scheme, which it now lacks, would coordinate it more with the national life and, at the same time, would bring no pressure to bear upon any child in the direction of sectarian instruction; would do nothing insidious and would not force the conscience of any parent who had strong convictions against religious instruction. Not the least advantage of the Gary plan is that it is a splendid challenge to the churches themselves. We Jews ought to welcome this plan. It ought to be a stimulus to our earnestness and energy. We, too, ought, wherever possible, to make arrangements for the religious instruction of our children more than once a week. We, too, ought to provide for the religious education of the masses of Jewish children, by cooperating with this plan.

The Need For Constructive Work

I have attempted to cover a large field within the time allotted to me. I have been compelled to be necessarily

condensed in statement. I have had the right to assume that you are as well acquainted with many features of the question I have been discussing, as I am myself. My purpose is to bring home clearly to your minds and through you, to the Jews of this country, the necessity for our taking a step forward in our discussion of the relation of ethical and religious instruction to the life of the American people. The classic attitude of the Jewish minority in this country has been to be jealous of its own rights. That attitude should be maintained with all consistency and without compromise. We should continue to oppose the introduction of Bible reading and sectarianism, in however attenuated a form, into our public schools. We should, indeed, be ever on the alert. This negative attitude, however, is in my opinion, not only not sufficient, but if we persist in it without doing anything else, we shall eventually provoke a natural resentment of a large number of well-meaning men and women who are interested, and justly interested in the moral and religious education of the American nation, of which we are part. Some peculiar things sometimes happen because of this extreme uncompromising negative attitude, which seems to make us the mere ally of secularists, who have no interest in religion.

In a recent discussion of this whole question in New York, a rabbi burst forth with the statement that the writings of Ingersoll had as much right in the public schools as the Bible. This was certainly a very foolish thing to say and came with very poor grace from a rabbi. There are many brilliant and noble passages in the writings of the late Colonel Ingersoll, but it is absurd to say that for the education of the child such writings would have as much place as the Bible, the source and authority of three great world religions and the inspiration of the highest ethical ideals of mankind. But can you not imagine the natural resentment of Christian sentiment against such a bald statement? We must not encourage such frivolous partisanship. We can very well appreciate our Christian fellow citizens' reverence for the Bible and

their belief that the study of it is indispensable for the right and complete education of a child—though because of our Americanism and our Judaism, we must oppose them in their efforts to introduce the reading and study of it in the public schools. We, therefore, can only justify the negative attitude, which we must assume as a minority, by supplementing it with a positive attitude, which will impel us, wherever possible, to work together with our Christian fellow citizens in constructive work.

A Step Forward

It is time for this Conference to take a step forward in this matter. It is not enough to keep harping on the principle of the separation of Church and State and think we have done our duty. But wherever we can do anything to further the interests of religion for the masses of our fellow citizens, wherever we can increase the knowledge of the Bible, wherever we can do something in combination with churches and educational authorities for improving the moral education of the nation, we must do so. That is why I expressed my sympathy with the Colorado plan, my enthusiastic endorsement of the possibilities of the Gary plan. I plead for a deliberate and determined resolve on our part to cease to be merely negative and critical and to seek opportunities where we can become helpful in a positive direction and cooperate with others.

We are interested in the religious life of the American people. We are aware that this religious life is broken up in the form of various sects and denominations. We will unremittingly guard the rights of religious minorities, and we will not allow sectarianism to enroach upon our government or upon the schools. But at the same time we must realize that the positive work is a much larger, grander thing than our negative critical watchfulness. Let us feel that we are a part of the American nation, which has great ethical and spiritual traditions. And as part of the American people, let us, wherever possible, encourage the moral

and spiritual education of American children. And by serving the nation, we will, at the same time, serve the interests of Judaism.

THE GARY PLAN OF WEEK DAY RELIGIOUS INSTRUCTION

RABBI TOBIAS SCHANFARBER

Perhaps no attempt, in recent years, to correlate religious instruction with public school instruction has received so much attention and such wide and far reaching discussion and criticism as the Gary Plan of Week Day religious instruction. This criticism has been both favorable and unfavorable, some going so far as to say that it "is an indirect menace to democracy" and others declaring that it is "the only practical plan" for giving the children who attend the public schools an opportunity for religious instruction during the week without infringing upon the American principle of an absolute separation of church and state.

There seems to be still much misunderstanding as to just exactly what the "Gary Plan" is. We, therefore, need to get clearly before us at the outset what the plan stands for. Nor must we confound the Gary Plan of public schools with the Gary Plan of church and synagog schools for week day instruction in religion. The Gary Plan of public schools was inaugurated by W. A. Wirt, Superintendent of the Public Schools of Gary, something like twelve years ago.

"Three features are conspicuous in the Gary Public Schools system: first—the ideal to provide opportunities for training the whole of life; second—the longer hours of the daily school schedule, and third—the alternate use of work, study and play facilities." (See *Religious Education*, Vol. XI, No. 1, page 5.) There was no intention in the original plan of Mr. Wirt to incorporate religious instruction in his scheme. It seems that the idea was first sug-

gested to him by the superintendent of the Orthodox Jewish religious school of Gary. Week day sessions were held by this school and they seemed to conflict with the hours of the public school instruction. The superintendent of the Orthodox Jewish religious school went to see Mr. Wirt to ascertain whether some arrangement could not be made whereby this conflict could be adjusted. While considering this matter, the idea suggested itself to Mr. Wirt that it would be a good plan to give to the other religious denominations of Gary an opportunity to give their children religious instruction during the week.

Accordingly, in the spring of 1914, Mr. Wirt called together the ministers of the various churches of Gary and placed before them the proposition of opening their schools for religious instruction during the week. The ministers of Gary at once seized upon the opportunity offered them by Superintendent Wirt. Little was accomplished in the spring of 1914, but at the opening of the schools of Gary in the fall of that year, seven churches and two synagogs began week day religious instruction in their schools. These are still actively at work with the exception of the English Lutheran School, which found that it did not have enough pupils to warrant the expense; so, in 1915, went back to the plan of having church school on Saturday. The church schools which are now conducting religious schools during the week are: Baptist, Congregational, Disciples of Christ, Methodist Episcopal, Presbyterian, Protestant Episcopal and the Orthodox and Reform Jewish schools. It is to be noted that the Catholic Church is not included in this number.

The ministers of the churches and synagogs who have introduced religious instruction during the week are all a unit in praising the plan, and see in it no danger of an encroachment upon the principle of a separation of church and state. It must not be overlooked, however, that of the approximate four thousand children attending the Gary public schools, only about one-fifth are attending the Gary

religious schools. This would indicate that not all the parents are taking advantage of the opportunity afforded their children for religious instruction during the week.

In an article on "A General view of the Movement for Correlating Religious Education with Public Instruction", appearing in *"Religious Education"*, Vol. XI, No. 3, Professor George A. Coe summarizes the distinctive characteristics which feature the Gary Plan of religious schools as follows: (1) Religious instruction is in no way included in the Gary Plan of public schools, nor is it given in their buildings. (2) The public school authorities of Gary do not in any way control, supervise, support or patronize the church schools. At the outset of the Gary Church School experiment, one of the public schools did keep a record of the attendance of its pupils at the week-day instruction in religion, but at the present time no such records are kept by any Gary public schools. (3) A pupil who is on his way to or from religious instruction is in the custody of his parents, not of the public school. (4) The public school authorities of Gary have not entered into an agreement with any religious body. A pupil is able to attend religious instruction during school hours, solely because his parents, by written statement, withdraw him for the hour in question from public school. They may withdraw him at the given hour for other purposes also, as taking a music lesson or helping with housework. (5) No credits are given in the Gary public schools for studies pursued in the church schools. (6) The Gary Plan of church schools does not necessarily depend upon the Gary Plan of public schools. The only point at which the two plans need to pay any attention to each other concerns the dovetailing of time schedules. Similar dovetailing is possible also with the Ettinger public school program, a scheme used in certain parts of New York City for relieving congestion by using a single building for two relays of pupils. It does not seem hopeless to attempt such modifications of even the traditional schedule as will permit the church schools to have

pupils of different grades or groups of grades, at different hours. (7) The question is sometimes asked whether opportunity has not been given at Gary for ecclesiastical encroachments upon public schools. A resident of Gary, a person familiar with the situation, informs me that on one occasion a clergyman, upon being invited to address the pupils in one of the public schools, advised all who were of a certain nationality to attend the religious instruction of his particular faith. The impropriety of this act was recognized, and no fears appear to be entertained that such errors will occur again.

It will be noted from this statement of the conduct of the Gary religious schools what scrupulous care has been taken to avoid any alignment between church and state. There seems to be no friction whatsoever between the church forces and the public schools forces of Gary. Everything proceeds with perfect harmony. A different spirit, however, seems to prevail in the City of New York, where the Board of Education is experimenting with the Gary plan both as to the public school and the religious school idea. Charges have been made that the public schools loaned some of their equipment to the church schools. It has been alleged that attempts at proselyting were made by ecclesiastics at the very gates of the public schools. Public meetings were held at which protests were launched against this, so-called, unwarranted attempt to bring church and state together. Articles and letters appeared in the daily papers, some attacking and others favoring the introduction of the Gary plan into the schools of New York. The streets were circularized calling upon the citizens of New York to protect the public schools from sectarian influences.

In referring to this attitude on the part of the citizens of New York, Professor Coe in his article quoted above says: "For a while it appeared that a large part of the public understood the so-called 'Gary Plan' to include the

introduction of religious instruction into the public school system. Even when this error was discovered, the opposition did not cease. Many citizens hold, it seems, that the inevitable effect of a group of sectarian schools operating in the vicinity of a public school and with its pupils will be sectarian discrimination and will bring bitterness among the pupils themselves. Therefore the Board of Education was asked, through a resolution introduced by one of the members, to forbid the excusing of pupils, as is done at Gary, for their hour of religious instruction. The ground was taken that the state, having assumed control of the pupils for seven hours a day, must not surrender any part of this control. The matter has been referred to a Committee of the Board, and there, for the time being, the issue halts."

In the meantime, the religious schools that have already been opened in New York City continue their work, and Dora Davis, Assistant Secretary of the Inter-denominational committee on Week-Day Religious Instruction, New York, in *Religious Education* (Vol. X, No. 6, pages 561-2), tells us that, "where there were 3,000 children in one Gary school, in the Bronx in February, 1915, there will be 35,000 children in twelve Gary schools in the Bronx by vote of the Board of Education, as soon as the buildings can be reconstructed."

Active efforts are now being made to open Jewish Week Day religious schools in the Bronx, under the supervision of the Synagog and School Extension Department, of the Union of American Hebrew Congregations. With this end in view, a branch office of this department has been established in New York City. In answer to a letter written to Rabbi George Zepin, Director of Synagog and School Extension, asking him how far he had proceeded in the work, he replied: "We have undertaken to open a series of schools in New York City for the purpose of increasing the facilities for religious education for the thousands of children that are growing up without such training. A statement of the

figures involved is quite staggering. There are said to be 150,000 children in New York City growing up without any religious instruction whatever. The money for the enterprise is, of course, being contributed by the New York public.

It is our intention to organize some schools which will endeavor to take advantage of the Gary system, but our plan of work does not hinge on this system. Our purpose is religious education. The Gary System has been introduced in certain schools of New York City. This has placed at the disposal of the pupils a number of leisure hours intended presumably for religious education. The Catholics are taking advantage of this opportunity, and certain Protestant denominations are taking advantage of this opportunity to give instruction in these leisure hours. Being confronted by this situation we, too, will endeavor to provide religious schools for these children. The adoption or rejection of the Gary system is a matter that can only be determined by the Board of Education of New York City."

It will be noticed that while in Gary the Catholic Church is the only one among the various Christian denominations which has not embraced the opportunity offered them by the Gary Plan for Week Day Religious instruction for their children, in New York this church was the first to seize upon this opportunity. This is due, no doubt, to the fact that in a large city, like New York, there are thousands of children of Catholic parentage who are wholly without religious instruction and do not even attend Catholic parochial schools; and so the Catholic embraces the opportunity which the Gary plan affords him.

As far as is known to the writer, no Christian Church organization has come out in the open and taken a stand against the Gary Plan of Week Day religious instruction. There has been a number of Jewish organizations which have opposed the Gary Plan. "The Mizrachi Organization of America and the Union of Orthodox Rabbis maintain that the establishing of a point of contact between the

Public School and the Religious School is pregnant with danger to the American policy of religious toleration and is subversive of the best interests of America and of American Jewry. The Association of Hebrew Teachers (Histradruth Hamorim) has openly objected to the plan as being detrimental to the development of Jewish Education in America." (See The Jewish Teacher, Vol. I, No. 1, page 63.) The Kehilla Movement of New York City has expressed its opposition to the Gary Plan in a published statement which shall be referred to at length later on. The objection of the individuals to the Gary religious school plan mainly revolves about one point, and that is the fear of the sectarianizing of the public schools, always forgetting that the religious instruction has absolutely nothing to do with the public school instruction and is entirely divorced from it. Sermons have been preached in Jewish and Christian pulpits protesting against the Gary Religious School plan. Jewish and Christian religious newspapers have uttered their condemnation of this plan.

Mr. Isadore M. Levy, a member of the Board of Education of New York City, has published an article in *"The American Leader"*, Vol. VIII, No. 9, page 550, in which he attacks most vigorously the introduction of the religious element into the Public School system. The Cincinnati Court, No. 83, Guardians of Liberty, passed resolutions declaring against "religious instruction during the hours of school at any place or center away from or on the premises of property controlled by the Board of Education and the municipality or the recognition of any religious instruction by the authorities of our public schools, by means of a system of credits for such work done by the pupils of our public schools. (See American Israelite, December 9, 1915.)

Mr. Howard Nudd, director of the Public Education Association of New York, writing in the "New York Times" of November 24, 1915, with reference to the religious side of the Gary Plan, said: "The public has yet to determine

whether or not such permission to attend religious instruction is likely to bring into the public schools the creed consciousness which this country has consistently endeavored to keep out".

It would carry us too far to reproduce here all the opinions of the clergymen, Jewish and Christian, newspapers, secular and religious, opposing the Gary Plan of religious instruction. We will, however, quote the words of the Rev. Charles H. Lyttle, Pastor of the Second Unitarian Church of Brooklyn, as embodying practically the thoughts and sentiments contained in all the other opinions. "It is not desirable that children be taught doctrines or sectarian differences—it is a form of hyphenated Americanism which we detest. We want no such disloyalty as would be implied in the evolution of Jewish-American children, Catholic-American children, Lutheran-American, and so on. Religion, religious differences, and religious adherence are beyond the pale of our great national institution—the public school. If the religious feature is retained or even countenanced within school hours, it becomes a menace well nigh incalculable, against which every enlightened citizen, whether Protestant, Jew or agnostic should make a vigilant and determined fight. We cannot have our modern education encumbered by the barnacles of medieval antagonisms and superstitions. Teach broad-minded citizenship, generous, upright, decent, and you will teach magnificent virtues; religious convictions cannot fail to develop normally in maturer years." (See American Israelite, November 20, 1915.)

Against the fear expressed on all sides that the Gary Plan of Week Day religious instruction would awaken prejudice and create creed and race consciousness and drag sectarianism into the public schools, we place the opinion of those who have been working under this plan for the past two years. In answer to a letter written to Rabbi Harold Reinhart of Gary, asking him whether he thought that the Gary Plan might introduce the element of racial

or creedal prejudice into the public schools, he replied: "I have no reason at all to believe that the plan (as you suggest it) might be conducive to the increase of religious prejudice. The principle in its general outlines appears to be absolutely sound and deserving of our support. It provides time for religious instruction during the week and, while in no way connected with the public schools, still makes the child feel that religious education is worthy of serious attention. By giving the churches ample opportunity for instruction, entertainment and the like, we are greatly aided in driving out religious exercises from the schools".

Rev. Almond, Superintendent of the Orthodox Jewish religious school, writes in a similar vein. He says that "the Gary schools are comparatively free from sectarian bias or religious prejudice;" that he has lived in about a half dozen other large Jewish centers as an instructor of Hebrew and religion, and finds there is less prejudice, racial and religious, in Gary than in the other cities in which he lived.

Superintendent Wirt has expressed his opinion upon this matter in the *Christian Century* of November, 1915. He says: "Every church in Gary is giving religious instruction to children in the extra hours which are not used in the class-room. The children have come to regard it, in a very matter-of-fact way, as a regular part of their daily lives. They would be surprised to learn that there were children in other cities who had no religious instruction on week days. I have not been able to find the slightest mark of sectarianism on any of the children, or the least trace of ill-feeling between the churches over the question of education. There is not, in the religious instruction they receive daily at the various churches, any teaching apt to produce such results. They are not taught much about creeds or the differences between denominations. I do not say that a religious teacher could not get them excited over the differences between churches, but I cannot imagine a church employing such a teacher."

It is well to note, too, that Superintendent Wirt "has tried to compare pupils who have been in church schools with those who have not availed themselves of this privilege, to see if there is any evidence of a difference in reverence or ideals, or purpose, and he feels that there is an appreciable difference in favor of the church school pupil." (See *Religious Education,* Vol. XI, No. 1, page 11.)

Arlo A. Brown in *Religious Education,* Vol. XI, No. 1, page 12 writes: "There seems to be no legal obstacle to such a plan and no violation of the principle of complete separation of church and state. The pupil goes from home to church school and from church school home. The indictments against the Gary plan, charging it with fostering sectarian influences within the public school system, do not seem to be well founded. It looks to the writer as if the plan meets every requirement for the separation of church and state in education, and takes away the last excuse for a division of school funds. Morever, the Gary public school ideal is right. Education should take into account the whole of life. The lengthened school day is a success, and the Gary schools do provide for the needs of individual children better than the usual schools, which give little but formal discipline".

The Eastern Council of Reform Rabbis has passed resolutions favoring the introduction of the Gary Plan on the ground that thereby religious instruction would be raised to the dignity of secular education and the otherwise busy child would be given the opportunity and the time for religious schooling. (See *The Jewish Teacher,* Vol. I, No. 1, page 63.)

The Kehilla, or the Jewish Community of New York City, has voiced its opposition to the Gary Plan of Week Day religious instruction in the following language: "The Jewish Community of New York City is unalterably opposed to any change in the traditional American attitude toward public education, namely, that public education must be non-sectarian and non-religious. The Jewish Community

of New York City opposed the lengthening of the public schools beyond six consecutive hours including the lunch hour. A six hour day affords opportunity to parents who desire to do so to give their children religious instruction outside of those hours." (See *American Israelite,* December, 2, 1915.)

In answer to this statement, we would say that the Gary Plan of Week Day religious instruction has not attempted to change the traditional American attitude that public education must be non-sectarian and non-religious. There is no attempt on the part of the public schools of Gary to introduce sectarian teaching of any kind. The fact of the matter is, the Gary public schools are wholly free from sectarian teaching, certainly more free than many of the public schools of the country. The mere fact that the children of the Gary public schools are given an opportunity to be instructed in religion in their own religious schools, and by their own religious teacher has driven out whatever of sectarian matter may have had a place therein before the Gary Plan of Week Day religious instruction was introduced.

As to the opposition of the Jewish Community of New York City to the lengthening of the school hours, it would seem that this is a narrow view to take. Simply because the Jewish Community of New York City through its Bureau of Education has created religious schools of its own, wherein the Jewish children are taught after public school hours, is no valid reason for opposing the lengthening of the public school hours. If the Gary Plan is adopted in New York City, it will be possible for the Jewish Community of New York City to take their children and instruct them during the hours that they are free in the public schools. Then, besides this, there are, according to the statement of the Director of Synagog and School Extension, 150,000 *Jewish children in New York who are wholly without religious instruction.* Shall no effort be made to bring these children under the influence of religion? And if this can

be done under the Gary Plan, should the Kehilla movement stand in its way by opposing the lengthening of the public school hours? Surely, if the disposition were there, it would be an easy matter for the Kehilla movement to cooperate with the Gary plan, and thus bring about the greatest good to the greatest number.

The Kehilla movement, through its director of the Bureau of Education, Mr. S. Benderly, has also pointed out a number of practical difficulties in the way of the Gary Plan of Week Day religious instruction.

(1) Can a schedule be worked out in such a way that the Jewish religious schools will be open approximately when the public schools are open, and enable the Jewish teacher to meet four shifts of children without losing too much time between the shifts, as otherwise the per capita cost for Jewish religious instruction will become prohibitive.

(2) Will the law permit a child, once it accepts the eight hour public school day, to receive religious instruction during one of the public school hours—a thing not permissible at present.

(3) Will not the grouping of children into Jews, Protestants, Catholics, etc., be a dangerous element in the public school system, which has hitherto wisely not differentiated between one American child and the other.

(4) Will it be necessary for the teachers of the Jewish religious schools to come to the public school buildings and take out the classes and then bring them back. Very few Jewish teachers will submit to any such procedure, to have to travel through the streets with their children.

(5) In view of the fact that the grading in the public school system cannot be the same as in the Jewish schools, will it not be a very difficult matter to take any given group as it comes out of a public school, distribute the children among the various classes in the Jewish schools, gather them together into a group and send it back to the public schools.

(6) In view of the fact that a system of Jewish edu-

cation to be worth anything must become self-supporting, and if the parents are to support the schools, they will have the right to send their children to any particular school they choose in the neighborhood, and as such schools would have to be autonomous, will it not be too difficult for the public schools to co-operate with these various Jewish religious schools? Furthermore, since only one-quarter of the Jewish children in this city receive religious instruction, only a given number of children in a shift will have to leave the public schools for religious instruction, while the rest will remain in the schools and will have to be provided for in some other way. Will it not be quite a difficult matter to break up classes in a way to permit perhaps ten children out of forty to go out for religious instruction, and the other thirty remain in school to do something else?

If only certain children of a class are to go out, while the others are to be entertained in the auditorium or in the playground, is it not probable that those children who have been leaving the public schools for religious instruction will induce their parents to take them out of the Jewish religious schools in order that they, too, may enjoy the recreational work in the public schools which their companions of the same class, who do not receive religious instruction, enjoy? (See *American Israelite,* December, 1915.)

Mr. Harry Webb Farrington of Gary, Indiana, who established for the Methodist-Episcopal denomination the Week Day church school in Gary, and who has made a thorough study of the Gary Week Day religious plan, has replied in extenso to the objections of the Kehilla movement. His reply is found in the *American Israelite,* of March 30, and is as follows:

"1. I see no danger in the 'church and state' bugaboo. It is mere subterfuge to deny co-operation between the two institutions of child welfare. The very science of education as a science is inevitably bringing the two together in co-operation without supervision. The problem of a possible science of education to achieve maximum and inevitable

results in terms of moral character, and to remove the acute dangers of an oncoming generation of vicious youth, makes such a correlation desirable, and the sooner the better. Since the problem has become one between the church and the home, the danger is lessened. Three reasons occur to me now why there is little danger of the violation of American Democracy or the interference by law.

a. The four shift system provides four possible official schedules which will bring the recess or play hour or 'out of school' period, before and after the traditional school and before and after lunch. There is little reason why these play hours should not be at other times than the traditional before and after school, or all at one time. I doubt if any legislature in these days would insist that the school hour should be continuous or unbroken.

b. It is likewise doubtful in these days when the moral problem of youth is so acute that lawmakers knowing of the increasing motive of the churches to train in religion and morals rather than to instruct and drill in ecclesiastical adherence and denominational prejudice would embarrass such a scientific movement in complete education.

c. The Protestants do not want supervision, not only because it is inimical to American Democracy but because they are well aware that religion can be instilled only in an atmosphere of freedom. It is also clear to them that morals as a by-product of the school room is not religion and will not take its place; that biblical literature is not religion and that not for a long while will the men of differing creeds be able to come together and unite upon the budget and same intellectual tenets underlying the instruction and training in religion.

Mr. Wirt has become reticent upon the religious aspect of the situation, because he has been so embarrassed by the misinformation and misunderstandings. I will take full responsibility for saying that while Mr. Wirt says that 'the school is only getting out of the way' of the home in its relation to the church of its choice, he is also hoping that

the church will wake up and come along the highway of progress and serve not itself but society.

2. My experience and observation in Gary has shown me few or no cases where the pupils have rebelled against a day of eight hours of various activities supervised by the school, the library, the playground and the pool and the church. I have seen the children at the school gate at 7 a. m. As to restraint in supervised play. It does not seem to restrain here, and I do not see how it can under the kind of supervisors that are being trained now. Only yesterday I had to ask the boys to hold up their snow balling as I entered the rear door of one of the schools, with my valuable papers under my arm. Modern recreation teachers are upon too scientific a basis for us to fear danger here.

3. Just as it seems that the idea of long hours and restraint is chiefly in the minds of the adults and not the pupils, so is the matter of 'sectarian consciousness.' In behalf of the Gary teachers, it can be said that a Catholic teacher is just as impersonal in informing a Catholic or Protestant child as is a Protestant teacher. Just today in answer to an inquiry from Michigan, I stated that as far as the public or church schools of Gary are concerned, one does not know that there are Jews, Catholics or Protestants.

While it is a matter of fact that at the beginning of the church schools, when the procedure had not been worked out, that absence from church school was reported back to the public school and that the request cards from the parents were filed according to their respective church. This seems to me to be as dangerous as classifying them according to their school districts or their ages. This year the situation has been wholly different. Let me briefly indicate the situation in my own church which will hold for the others.

a. The children are always going from home to church, or from church home.

b. The responsibility for attendance, tardiness, etc., etc, is entirely upon the home. Absences are only reported back

to the school where there is a suspicion of truancy. It should be a highly desirable thing for church and school to unite on a study of the moral life of individual pupils with a view to improving his character.

c. The request card from the parent for the out-of-school period does not or need not designate where that time is to be spent.

d. The children are not lined up in any kind of group with any one leading or driving them; but they go informally from their class. The older ones would not stand for such a procession, and the smaller ones are so eager that they generally come on the run with hats and clothes in their hands. It is often amusing to see how they separate at the corners. We have not yet heard of any sectarian consciousness among the children. In fact I sometimes think it would be a wholesome thing for the children to fight over their churches. They would, like in all their other fights, outgrow the prejudice and leave them more loyal to their own churches than is the past generation.

As a matter of courtesy, the teachers at the beginning of the year inform the children who are to go to church school at the close of the class session, and this is done without mentioning any denomination. After a while these younger children go without this notice and if a little one forgets, a companion is sent back for him. There is no compulsion on the part of the teachers, and I have not heard of a single case of proselyting.

e. The church teachers do not go to the schools. There may be some exceptions to this rule. There certainly have not been any such scenes as has been indicated as happening in New York, nor do I believe it will be the case in general. In my whole experience I went only once before the pupils and made an announcement in regard to church school and then it was at the invitation of a rural principal on the first day of school. The matter of attendance has not been a problem for me and the same holds for the others. Last year my average attendance was 90-92 per-

cent and this year 92-94 percent of the enrollment. If it was of those at school it would be almost perfect, for seldom was anybody absent. It is true that dangerous crossings and bad weather and long distances will affect this situation; but it is my theory that it is the work of the church to get close to the schools. Last year I had an attendance of 21 from the Emerson school, seven blocks distant. I fitted up an old hospital used by the Salvation Army which was opposite the school and increased the attendance to 52 with an attendance of 95 percent and secured other advantages too numerous to mention here.

4. The difficulties of regrading the children was suggested. In seeking to work out this relation to the school we must not expect to overcome all of the difficulties at once. I think we must make our point of departure from the school. We should try to adjust to it and not ask this great system, the results of years of struggle and organization, to disarrange itself to accommodate a large number of disunited churches. For this reason I do not see how we can expect the public schools to provide a schedule to fit a church school which decides to operate only a half of a day. It is now the task of the churches to keep open all of the day and raise support for well trained teachers. Anything less than a closely graded school should be below the ideal. I do not see how the hours between classes is wasted in a system of training as well as instruction, for they seemed to me to be very necessary for study and preparation of materials, etc. While I see the great and valuable place for the use of college students as part of the faculty, I do not see how this type of teacher will entirely solve the question of the personality of the teachers. Much work will be amateurish, I fear, or sort of practice work or teaching. The future of religion and the church is hopeless if the average community cannot self-support a dedicated and trained body of teachers who will give all of their time to this work.

A leading educator of the country recently told me that

he did not think that the Protestant Church would pay for a self-supported teaching force as well trained as the public school teachers. While I am sure that this new movement will bring out the appalling indifference of nominal Protestants, I believe that the challenge will be accepted. I can say that the church in which I have worked has never yet received this challenge in a systematic way; however, every parent that I have talked with, said that they expected to pay adequately for a system like this. Last Sunday I put the challenge to a class of 67 men in the Sunday School of this church. The following was the result:

10	men	50	cents	a week	$5.00
22	men	25	cents	a week	5.50
20	men	15	cents	a week	3.00
15	men	10	cents	a week	1.70
				Total	$15.20

or about $800.00 a year.

Fourteen of the class were not parents and eight were single.

It is such enthusiasm for an adequate system that will help to bring the force of the church up to the place where it will not put the entire problem up to the public schools.

I feel that the greatest hope for the permanency of a schedule lies in the cooperation of all the church bodies in presenting a solid front in accepting this opportunity. It is up to the church to convince the school that its interest is to be permanent. The situation today is the case of the forces of religion as against the forces of irreligion, and in this matter it seems that Jew, Catholic and Protestant should find some common ground. Society today is severely testing institutions by the product they are turning out. This common responsibility is giving the churches a common aim and making us more tolerant of each other and willing to profit by each other's experience and unite in any common task that will further the general aims.

We have become slaves to a common psychology; we

have been bound by a common pedagogy; all of us eagerly seek the successful method based on the facts of the foregoing two sciences, and we must now seek in common the curricula material that will insure the fundamentals of religious experience and moral habit. This will surely bring us closer together as we try to develop religion and secure church loyalty without denominational prejudice. Our problem and responsibility is becoming a common one as we see that we must stand together to stem the tide of the coming horde of vicious youth sweeping on into manhood. I can well understand the feeling of one of the leading citizens of Gary when he said that if the denominations would get together, he would give them a couple of lots near the principal school on which they could erect a building for church school. This was similar to the statement reported by Superintendent Shoop of Chicago, who declared that he could not entertain such a proposition unless Jews, Catholics and Protestants came to him with a common request, the Protestants together and not as separate denominations. It was a pleasure for me to have such cordial relations with Rabbis Stolz and Reinhardt. In fact Rabbi Stolz was a member of the Association of Church School Directors and met some of his classes in the Presbyterian House where the Interdenominational School was held.

5. As to competition with recreation. Strange to say we found less difficulty than when in competition with auditorium, and Gary's playground supervisors are second to none in the country. The records show that the children will come. I can see what is likely to happen in a city school where there have been no such splendid facilities and long periods, when they are given, to immediately proceed to take them away. The children will take to religion just as quickly as to play if the process is as adequately supervised. In the Protestant Church, at least, the work will have to be compelling, rather than the attendance compulsory. The child will be the judge of the work done with it. There will be little to fear from competition

if there is something worth while going on in the church schools.

Since the children come from recreation, the difficulty of providing activity for those who do not come will be a simple matter. In the case of the High School it would be treated as any other elective. My whole object in giving these comments is that while in Gary we have found the most untoward circumstances, the case of an opportunity thrust upon the people without any expense and any particular interest or initiative on their part, that no difficulty has arisen after two and a half years of operation which has not been solved. Nor do I think that the future will present any, providing that the churches assume their reasonable responsibility. The results have been all that could be desired.

The time has come for sects to forget everything except the millions of children that are awaiting to be developed in moral character and civic usefulness and in loyal devotion to some institution of religion which will instill tolerance into them and send them out seeking the ideal and living the life of the spirit.

Any system that has so aroused the church to the necessity of economy and cooperation and the opportunity for the realization of a science in religious education should not be too severely criticized in its infancy."

It is admitted by those who favor the Gary Plan of Week Day religious instruction that there are practical difficulties in the way of its establishment, such as the matter of schedules, curricula, teachers, equipment, school buildings for instruction, finances, and yet many other difficulties. But what new plan for the betterment of the public school instruction, or the betterment of religious instruction, does not present its difficulties? We probably would never have had a public school system of instruction or religious schools, had we allowed difficulties to deter us in our efforts at their establishment. We can surmont the difficulties. A commission should be appointed to study these problems

and, with careful and painstaking investigation, will probably be able to solve them. When these difficulties were placed before Superintendent Wirt by the Kehilla, he answered that "while the difficulties presented are quite formidable, he believes it will not be impossible to work out a plan which will overcome all of them."

Mr. Wirt promised the Jewish Community of New York City that he would work out such a plan by November, 1915. So far as we know, no such plan has as yet been published. Perhaps, it ought to be stated here that when we first entered upon a study of the Gary plan of Week Day religious instruction, we were opposed to it. In fact we began our study of the plan with prejudgments against it. We thought that here was another attempt to bring about an alliance between church and state, and we would not countenance any movement, which in the remotest degree, encroached upon the great American principle of church and state separation. But the more we studied this plan, the more it became apparent to us that our fears were ungrounded, the more we investigated it, the more we felt that here was an opportunity to drive out every semblance of religion that had stealthily crept into the halls of our public schools. With religion taught in our church schools during the week, the last excuse has been removed for attempting to drag religion into our public schools. With religion taught in our church schools during the week, the very underpinning is removed from those who would drag the Bible into the public schools. With religion taught in our church schools during the week, the church forces would come to see how unjustifiable it is to bring Christmas trees and to have Christmas exercises and Easter exercises in the public schools.

Religious week day instruction in Church schools would be the most effective way of bringing about an absolute divorcement between church and state in the public schools, an ideal whose realization is the hope of every true and devoted American citizen. Because we believe that

such a consummation can best be effected through the introduction of the Gary Plan of Week Day religious instruction, and because we believe that it is the best and most feasible plan for giving our children additional opportunities for instruction in religion, we have formulated the following resolutions for this Conference's consideration:

Whereas, we believe that insufficient time is at the disposal of our religious schools for the proper religious education of our children; and,

Whereas, we believe in an absolute separation of church and state, and we find this principle clearly carried out in the Gary Plan of Week Day religious instruction; and,

Whereas, we believe that the Gary Plan of Week Day religious instruction is the most practical and feasible plan thus far suggested; and,

Whereas, there are certain practical difficulties in the way of establishing the Gary Plan of Week Day religious instruction;

Therefore, be it resolved, that this Conference commend the Gary Plan of Week Day religious instruction; and be it further resolved, that a commission be appointed, whose duty shall be to study the practical difficulties in the way of this plan, such as schedules, curricula, teachers, school equipment, finances, how to correlate the work of the regular Sunday Schools with that of the Week Day religious schools, and such other practical problems as may present themselves, and report back their findings and recommendations to this Conference at its next annual meeting.

THE BIRMINGHAM PLAN

Rabbi Morris Newfield

I desire to make a statement with reference to the plan now in use in Birmingham. I collaborated in working out the plan and there was no sectarian influence used to introduce it. We found that the Gary, the North Dakota and the Greeley

plans were being discussed and an effort was being made by some to have our city schools introduce one of these plans. But we wanted no Bible instruction in our public schools. The superintendent is a broadminded and liberal man. He realized the danger of bringing religion into the public schools. In order to obviate any further trouble, he submitted the following plan to the school board, which was unanimously adopted: In order to avoid bringing religion into the public schools and to overcome the charge that the public schools are godless, excluding all religion, and to encourage attendance at the Sunday Schools or religious schools by the pupils of the Birmingham public schools, beginning with the elementary and ending with the high school, any pupil who will attend regularly any Sunday School or church organization, this not to be mandatory, but entirely optional with the pupil, may request a certificate from the superintendent of that particular school, testifying to the fact that he attended the Sunday School regularly and did the required work. Whereupon that pupil, if in the elementary schools, will get one point of additional credit in one of his studies along the lines of history and literature. If in the high school, then the pupil has the right to select that credit shall be given him either in English or in history. The feature that appeals to me in this plan is that no standard and no syllabus is worked out nor is any child required to pass a test. The religious school itself is responsible for that child's religious education and the public school merely recognizes the educational or cultural value of attendance at Sunday Schools. It might be said that you are permitting the state to recognize religious instruction. The state cannot ignore any factor that helps to educate the child, and in Birmingham, particularly, this feature was received favorably, because we have allowed credits for any kind of work that is being done outside the school rooms. Anyone who takes music, anyone who takes manual training, anyone who does outside work in a shop, gets additional credit. Why should not the same credit be given to the child who gets additional educational instruction in religion in his own Sunday School, upon the certification thereto

by the Sunday School itself. This plan has been in operation for one year and the effect on our religious schools has been very good.

DISCUSSION

Rabbi Lyons—It is suggested that the Gary school plan be approved and that a commission be appointed to investigate the plan further. If we are to appoint a commission for further investigation it means that we are not convinced that the plan is acceptable.

Rabbi Wolsey—What the Committee asks the Conference to do is to endorse the principle implied in the Gary plan of weekday religious instruction and that it acknowledge that, so far, this is the best plan suggested for the accomplishment of the object which we have in mind. Your Committee, however, recognizes that there are difficulties in the way of establishing the Gary plan of weekday religious instruction. We, therefore, ask the Conference to appoint a commission which shall study out some way by which these difficulties may be met.

Rabbi Philipson—Why does the Committee call this the Gary plan of religious instruction? There was weekday instruction in religious branches long before the Gary system. I do not see why we need say anything about the Gary plan, unless we introduce the Gary system of instruction altogether. To say that this is the Gary plan of religious school instruction gives a false impression. The name, itself, would be an excuse for those who want to introduce religion into the public schools. It is a part of the Gary plan to divide up the school time. Either let us endorse the whole Gary plan of instruction and then try to introduce it into our schools, or let us simply say, "We will take this plan that has been tried in various communities of having the religious school during the week," which has nothing to do with the Gary plan.

Rabbi Wolsey—I admit that the plan of weekday religious instruction is Jewish in origin. But the Gary plan has made popular the idea of parents sending their children to the weekday religious school. The town of Gary was the first town that I know of that has encouraged all of the various churches to have day school instruction in religion, therefore we used the term "Gary plan". The Gary plan is the first plan that can commend itself to us, in that it is the only plan that can take care of the religious and moral education of the children without infringing upon our religious liberties. Therefore, we believe we are justified in asking the Conference to approve of the plan.

Rabbi Lyons—The motion before the house is for the adoption of this recommendation of the committee, which is to the effect that, while we do not know definitely all the workings of the Gary system of education, we approve the principle involved in this plan. By our approval we commit ourselves to the Gary system, which is still a tentative educational enterprise, and if this system of education in its final elaboration omits the religious element, which it is not unlikely to do, we will, thereby, by our adoption of this resolution, have committed ourselves to a plan which may be wholly irreligious.

Rabbi Morgenstern—Before we proceed further with our discussion, I want to speak a word of commendation for the excellent report that has been presented by this Committee showing the results of their careful and conscientious work. But the fact remains that the Committee itself is not in entire accord; that it has not come to a unity of opinion with reference to this question. Furthermore, I think the recommendation a little premature. Before we go further and approve the Gary plan, or any other plan, we ought to decide definitely just how far we are prepared to go in an endorsement of ethical instruction in the public schools.

Rabbi Cohon—I know that the Gary plan does not offer a panacea for all of our difficulties. But I do know that it offers a great many opportunities for religious instruction.

Rabbi Barnstein—I, for one, am not in favor of putting off this very important matter. I believe that every rabbi in this room is in accord with the maxim, "The beginning of wisdom is the fear of God". The object of all education is to make our young people God-fearing men and women and yet, in the face of this very tradition, we have constantly endeavored to oppose all religious and ethical instruction in our public schools. We are frightened at the words "church and state". I believe that, in this Gary plan, we have the very weapon, the entering wedge, to fight the union of church and state. We deplore the fact that we cannot give enough time to the religious instruction of our children. Then they will have to get some time during the school week, outside of their regular religious school, for religious instruction.

Rabbi Schulman—This is the most important matter we have had before us for a long time. We are interested at this moment in the word "Gary" because that word has appealed to the imagination of many people from the point of view of offering an opportunity for solving this unique American problem of the separation of church and state. Our system of education rests on the basis of separation of church and state. This matter has caused many well-meaning men and women in this country much concern, for they feel that education is not complete unless proper provision is made for the religious education of the youth.

Rabbi Philipson—Are the children dismissed from the public school to go, in groups, to their various denominational schools, or are they dismissed from school to their homes, to go from that home to where their parents wish to send them?

Rabbi Wolsey—When the children go home from school, the rest of the children do not know where any particular child is going; that child may be going to the conservatory, to art school, it may be going to work, or it may attend religious school; they do not go in groups to their various religious schools and there is no compulsion behind it.

Isaac Mayer Wise

Founder
of the

Central Conference of American Rabbis

and

First President

1889-1900

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1892	Washington, D. C.
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1895	Rochester, N. Y.
1896	Milwaukee, Wis.
1897	Montreal, Canada
1898	Atlantic City, N. J.
1899	Cincinnati, O.
1900	Buffalo, N. Y.
1901	Philadelphia, Pa.
1902	New Orleans, La.
1903	Detroit, Mich.
1904	Louisville, Ky.
1905	Cleveland, O.
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1915	Charlevoix, Mich.
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Baltimore, Md.	1891, 1912
Buffalo, N. Y.	1900
Charlevoix, Mich.	1910, 1915
Chicago, Ill.	1893
Cincinnati, O.	1899
Cleveland, O.	1890, 1905
Detroit, Mich.	1889, 1903, 1914
Frankfort, Mich.	1907, 1908
Indianapolis, Ind.	1906
Louisville, Ky.	1904
Milwaukee, Wis.	1896
Montreal, Canada	1897
New Orleans, La.	1902
New York, N. Y.	1892, 1909
Philadelphia, Pa.	1901
Rochester, N. Y.	1895
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Washington, D. C.	1892
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